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H O M E R

ILIAD, BOOKS XIII-XXIV

D. B. MONRO

HOMER
ILIAD, BOOKS XIII—XXIV

WITH NOTES

BY

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PREFACE TO THE FIRST EDITION.

THE present volume completes the school edition of the Iliad, the first part of which was published at the Clarendon Press in 1884. The plan of the commentary is substantially the same, but I have assumed that my readers are no longer troubled by the first difficulties of Homeric language.

As in the case of the preceding volume the notes have had the advantage of being revised by Mr. R. W. Raper, to whom my best thanks are due.

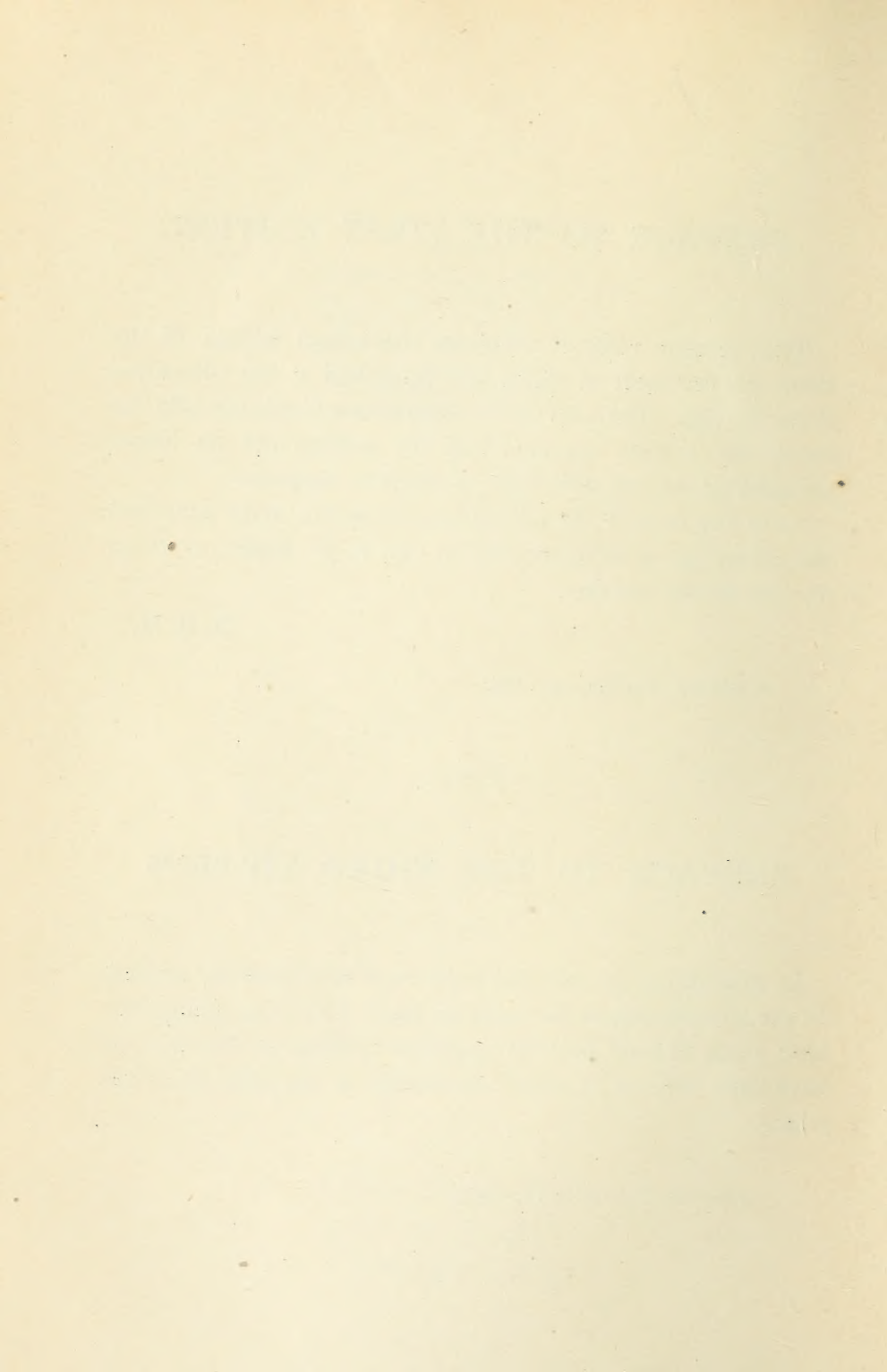
D. B. M.

OXFORD, *October 14*, 1888.

PREFACE TO THE THIRD EDITION.

IN this edition the text and notes have been carefully revised. In the introduction to the notes on Book XVIII an attempt has been made to show how the questions relating to Homeric Art have been affected by recent discoveries at Mycenae and elsewhere.

OXFORD, *September 11*, 1893.



CONTENTS.



	PAGE
ILIAD, BOOKS XIII-XXIV	I
NOTES	263

ΙΛΙΑΔΟΣ Ν.

Μάχη ἐπὶ ταῖς ναυσίν.

Ζεὺς δ' ἐπεὶ οὖν Τρῳάς τε καὶ Ἴκτορα νηυσὶ πέλασσε,
τοὺς μὲν ἕα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ οἷζ' ὕν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὅσσε φαεινῷ,
νόσφιν ἐφ' ἵπποπόλων Θρηκῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἰππημολγῶν 5
γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
ἔς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὅσσε φαεινῷ·
οὐ γὰρ ὅ γ' ἀθανάτων τιν' ἐέλπετο ὄν κατὰ θυμὸν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.

Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων ἐνοσίχθων 10
καὶ γὰρ ὁ θαυμάζων ἦστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροάτης κορυφῆς Σάμου ὑληέσσης
Θρηϊκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἰδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
ἔνθ' ἄρ' ὅ γ' ἐξ ἁλὸς ἔξετ' ἰών, ἐλέαιρε δ' Ἀχαιοὺς 15
Τρῶσιν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.

Αὐτίκα δ' ἐξ ὄρεος κατεβήσето παιπαλόεντος
κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρίς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέκμωρ, 20
Αἰγιάς· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης
χρῦσεα μαρμαίροντα τετεύχεται, ἄφθιτα αἰεὶ.
ἔνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκοποδ' ἵππω,

ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην 25
 χρυσείην εὖτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρον,
 βῆ δ' ἐλάαν ἐπὶ κύμαι'. ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
 πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
 γηθοσύνη δὲ θάλασσα διίστατο· τοῖ δ' ἐπέτουντο
 ρίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων· 30
 τὸν δ' ἐς Ἀχαιῶν νῆας ἐῦσκαρθμοι φέρον ἵπποι.

Ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
 μεσσηγὺς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης·
 ἐνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
 λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35
 ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας,
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὐθι μένοιεν
 νοστήσαντα ἄνακτα· ὁ δ' ἐς στρατὸν ῥέχεται Ἀχαιῶν.

Τρῶες δὲ φλογὶ ἴσοι ἀολλέες ἢ ἐθυέλλη
 Ἔκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἔποντο, 40
 ἄβρομοι αὐτᾶχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
 αἰρήσειν, κτενέειν δὲ παρ' αὐτόθι πάντας ἀρίστους.
 ἀλλὰ Ποσειδάων γαῖήοχος ἐννοσίγαιος
 Ἀργείους ὥτρυνε, βαθείης ἐξ ἁλὸς ἐλθῶν,
 εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν· 45
 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ·
 “Αἴαντε, σφὼ μὲν τε σαώσετε λαὸν Ἀχαιῶν
 ἀλκῆς μνησαμένω, μηδὲ κρυεροῖο φόβοιο.
 ἄλλη μὲν γὰρ ἐγὼ γ' οὐ δεῖδια χεῖρας ἀάπτους
 Τρῶων, οἱ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ· 50
 ἔξουσιν γὰρ πάντας ἐϋκνήμιδες Ἀχαιοί·
 τῇ δὲ δὴ αἰνότατον περιδείδια μή τι πάθωμεν,
 ἦ ῥ' ὃ γ' ὁ λυσσώδης φλογὶ εἵκελος ἠγεμονεύει,
 Ἔκτωρ, ὃς Διὸς εὔχεται ἐρισθενέος πάϊς εἶναι.
 σφῶϊν δ' ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν 55

αὐτῷ θ' ἐστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·
τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει.”

Ἦ, καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
ἀμφοτέρῳ κεκοπῶς πλησεν μένεος κρατεροῖο, 60
γυνὴ δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.
αὐτὸς δ' ὥς τ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθεῖς
ὀρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,
ὥς ἀπὸ τῶν ἦϊξε Ποσειδάων ἐννοσίχτων. 65

τοῖν δ' ἔγνω πρόσθεν Ὀϊλῆος ταχὺς Αἴας,
αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν·
“ Αἴαν, ἐπεὶ τις νῶϊ θεῶν, οἷ Ὀλυμπον ἔχουσι,
μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι,
οὐδ' ὅ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής· 70
ἵχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημῶν
ρεῖ' ἔγνω ἀπιόντος· ἀρίγνωτοι δὲ θεοὶ περ·
καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισι
μᾶλλον ἐφορμᾶται πολεμίζειν ἠδὲ μάχεσθαι,
μαιμῶσι δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθε.” 75

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
“ οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
μαιμῶσιν, καὶ μοι μένος ὄρορε, νέρθε δὲ ποσσὶν
ἔσσυμαι ἀμφοτέροισι· μενοινῶω δὲ καὶ οἶος
Ἕκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι.” 80

ᾧ οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμῃ γηθόσυνοι, τήν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὀπιθεν γαιήοχος ὦρσεν Ἀχαιοὺς,
οἱ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυνὴ λέλυντο, 85
καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισι
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὀμίλῳ.

τοὺς οἷ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λείβον·
 οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ· ἀλλ' ἐνοσίχθων
 ῥεῖα μετεισάμενος κρατερὰς ὥτρυνε φάλαγγας. 90
 Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
 Πηνέλεων θ' ἥρωα Θόαντά τε Δηίπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·
 “αἰδώς, Ἀργεῖοι, κοῦροι νέοι· ὕμιν ἐγὼ γε 95
 μαρναμένοισι πέποιθα σωσέμεναι νέας ἀμάς·
 εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλείοι,
 νῦν δὴ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι.
 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι,
 δεινόν, ὃ οὐ ποτ' ἐγὼ γε τελευτήσεσθαι ἔφασκον, 100
 Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἱ τὸ πάρος περ
 φυζακινῆς ἐλάφοισιν εἰοίκεσαν, αἷ τε καθ' ὕλην
 θώων παρδαλίων τε λύκων τ' ἥϊα πέλονται
 αὐτῶς ἡλάσκουσαι ἀνάλκιδες, οὐδ' ἔπι χάρμη·
 ὥς Τρῶες τὸ πρὶν γε μένος καὶ χεῖρας Ἀχαιῶν 105
 μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιοῦν·
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται
 ἡγεμόνος κακότητι μεθημοσύνῃσιν τε λαῶν,
 οἱ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσι
 νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110
 ἀλλ' εἰ δὴ καὶ ἀάμπαν ἐτήτυμον αἰτιός ἐστιν
 ἥρως Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
 οὐνεκ' ἀπητίμησε ποδώκεα Πηλεΐωνα,
 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο.
 ἀλλ' ἀκεώμεθα θάσσον· ἀκεσταί τοι φρένες ἐσθλῶν. 115
 ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς
 πάντες ἄριστοι ἔοντες ἀνὰ στρατόν. οὐδ' ἂν ἐγὼ γε
 ἀνδρὶ μαχεσσαίμην ὅς τις πολέμοιο μεθείη
 λυγρὸς ἐών· ὑμῖν δὲ νεμεσσωμαι περὶ κῆρι.

ὦ πέποινες, τάχα δὴ τι κακὸν ποιήσετε μείζον 120
 τῇδε μεθημοσύνη· ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
 αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νείκος ὄρωρεν.
 Ἔκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
 καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὄχηα."

"Ὡς ῥα κελευτιῶν γαιήοχος ὤρσεν Ἀχαιοὺς. 125
 ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
 καρτεραί, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιο μετελθὼν
 οὔτε κ' Ἀθηναίη λαοσσόος· οἱ γὰρ ἄριστοι
 κρινθέντες Τρῳάς τε καὶ Ἔκτορα δῖον ἔμιμνον,
 φράξαντες δόρυ δουρί, σάκος σάκεϊ προθελύμνῳ· 130
 ἄσπις ἄρ' ἄσπιδ' ἔρειδε, κόρυς κόρυιν, ἀνέρα δ' ἀνήρ·
 ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων, ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισιν·
 ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
 σείομεν· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135

Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ
 ἀντικρὺ μεμαῶς, ὀλοοίτροχος ὥς ἀπὸ πέτρης,
 ὃν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὥση,
 ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
 ὕψι δ' ἀναθρόσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
 ὕλη· ὁ δ' ἀσφαλέως θέει ἔμπεδον, ἦος ἵκηται
 ἰσόπεδον, τότε δ' οὔ τι κυλίνδεται ἐσσύμενός περ·
 ὥς Ἔκτωρ ἦος μὲν ἀπείλει μέχρι θαλάσσης
 ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
 κτείνων· ἀλλ' ὅτε δὴ πυκινῆς ἐνέκυρσε φάλαγξι, 145
 στῇ ῥα μάλ' ἐγχριμφθείς· οἱ δ' ἀντίοι νῆες Ἀχαιῶν
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν
 ὤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 ἥϋσεν δὲ διαπρύσιον Τρῳέεσσι γεγωνῶς·
 "Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 150
 παρμένετ'· οὔ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,

καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
 ἀλλ', οἷω, χάσσονται ὑπ' ἔγχεος, εἰ ἔτέον με
 ὦρσε θεῶν ὠριστος, ἐρίγδουπος πόσις Ἥρης."

ἌΩς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου. 155

Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
 Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
 Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' εἴσῃν 160
 ταυρείην· τῆς δ' οὐ τι διήλασεν, ἀλλὰ πολὺ πρὶν
 ἐν καυλῷ ἑάγῃ δολιχὸν δόρυ· Δηΐφοβος δὲ
 ἀσπίδα ταυρείην σχέθ' ἀπὸ ξο, δεῖσε δὲ θυμῷ
 ἔγχος Μηριόναο δαΐφρονος· αὐτὰρ ὃ γ' ἦρως
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
 ἀμφότερον, νίκης τε καὶ ἔγχεος ὁ ξυνέαξε.

βῆ δ' ἵεναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 οἰσόμενος δόρυ μακρόν, ὃ οἱ κλισίῃφι λέλειπτο.

Οἱ δ' ἄλλοι μάρναντο, βοῇ δ' ἄσβεστος ὀρώρει.
 Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
 Ἴμβριον αἰχμητήν, πολυτίππου Μέντορος υἱόν·
 ναῖε δὲ Πήδαιον, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυθον ἀμφιέλισσαι,
 ἀψ' εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 175
 ναῖε δὲ παρ Πριάμῳ· ὁ δέ μιν τίεν ἴσα τέκεσσι.
 τόν ρ' υἱὸς Τελαμώνος ὑπ' οὔατος ἔγχρ' μακρῷ
 νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὁ δ' αὖτ' ἔπεσεν μελίῃ ᾧς,
 ἥ τ' ὄρεος κορυφῇ ἔκαθεν περιφαινομένοιο
 χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσση· 180
 ὧς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 Τεῦκρος δ' ὠρμήθη μεμαῶς ἀπὸ τεύχεα δῦσαι·
 Ἔκτωρ δ' ὀρμηθέντος ἀκόντισε δουρὶ φαεινῷ.

ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
 τυτθόν· ὁ δ' Ἀμφίμαχον, Κτεάτου υἱ' Ἀκτορίωνος, 185
 νισόμενον πόλεμόνδε κατὰ στήθεος βάλε δουρί·
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἔκτωρ δ' ὠρμήθη κόρυθα κροτάφοις ἀραρυῖαν
 κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
 Αἴας δ' ὀρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190

Ἔκτορος· ἀλλ' οὐ πη χροὸς εἶσατο, πᾶς δ' ἄρα χαλκῷ
 σμερδαλέῳ κεκάλυφθ'. ὁ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὔτα,
 ᾧσε δέ μιν σθένει μέγαλῳ· ὁ δὲ χάσσαι' ὀπίσσω
 νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί.

Ἀμφίμαχον μὲν ἄρα Στιχίος διὸς τε Μενεσθεύς, 195
 ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν·

Ἴμβριον αὖτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς,
 ὥς τε δύ' αἶγα λέοντε κυνῶν ὑπο καρχαροδόντων
 ἀρπάξαντε φέρητον ἀνὰ ῥωπήϊα πυκνά,

ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῇσιν ἔχοντε, 200
 ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ
 τεύχεα συλήτην· κεφαλὴν δ' ἀπαλῆς ἀπὸ δειρῆς
 κόψεν Ὀϊλιάδης, κεχολωμένος Ἀμφιμάχοιο,
 ἦκε δέ μιν σφαιρηδὸν ἐλιξάμενος δι' ὀμίλου·

Ἔκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίησι. 205

Καὶ τότε δὴ περὶ κῆρι Ποσειδάων ἐχολώθη
 υἱωνοῖο πεσόντος ἐν αἰνῇ δηϊοτήτι,

βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
 ὀτρυνέων Δαναούς, Τρώεσσι δὲ κῆδ' ἔτευχεν.

Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
 ἐρχόμενος παρ' ἐταίρου, ὃ οἱ νέον ἐκ πολέμοιο
 ἦλθε κατ' ἰγνύην βεβλημένος ὀξείῃ χαλκῷ.

τὸν μὲν ἐταῖροι ἔνειακιν, ὁ δ' ἰητροῖς ἐπιτείλας
 ἦϊεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
 ἀντιάαν· τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215

εἰσάμενος φθογγὴν Ἀνδραίμονος νῆϊ Θόαντι,
 ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
 Αἰτωλοῖσιν ἄνασσε, θεὸς δ' ὥς τίετο δῆμψ·
 “Ἰδομενεῦ, Κρητῶν βουληφόρε, ποῦ τοι ἀπειλαὶ
 οἴχονται, τὰς Τρωσὶν ἀπείλεον νῆες Ἀχαιῶν;” 220

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἤδα·
 “ὦ Θόαν, οὗ τις ἀνὴρ νῦν γ' αἴτιος, ὅσσον ἐγὼ γε
 γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
 οὔτε τινὰ δέος ἴσχει ἀκήριον οὔτε τις ὄκνῳ
 εἴκων ἀνδύεται πόλεμον κακόν· ἀλλὰ που οὕτω 225
 μέλλει δὴ φίλον εἶναι ὑπερμενείῃ Κρονίωνι,
 ἰωνύμους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοῦς.
 ἀλλὰ, Θόαν, καὶ γὰρ τὸ πάρος μενεδήϊος ἦσθα,
 ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδῃαι·
 τῷ νῦν μήτ' ἀπόληγε κέλευέ τε φωτὶ ἐκάστω.” 230

Τὸν δ' ἡμέμβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἰδομενεῦ, μὴ κείνος ἀνὴρ ἔτι νοστήσειεν
 ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
 ὅς τις ἐπ' ἡματι τῷδε ἐκὼν μεθήησι μάχεσθαι.
 ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρὴ 235
 σπεύδειν, αἱ κ' ὄφελός τι γενώμεθα καὶ δύ' ἐόντε.
 συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
 νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι.”

ἌΩς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' πόνον ἀνδρῶν·
 Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὐτυκτον ἵκανε, 240
 δύσετο τεύχεα καλὰ περὶ χροῖ, γέντο δὲ δοῦρε,
 βῆ δ' ἵμεν ἀστεροπῇ ἐναλίκιος, ἦν τε Κρονίων
 χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
 δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί·
 ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος. 245
 Μηριόνης δ' ἄρα οἱ θεράπων εὖς ἀντεβόλησεν
 ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ἦει

οἰσόμενος· τὸν δὲ προσέφη σθένης Ἰδομενῆος·
 “Μηριόνη, Μόλου νιέ, πόδας ταχύ, φίλταθ' ἐταίρων,
 τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηϊοτήτα ; 250
 ἥέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή,
 ἥέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες ; οὐδὲ τοι αὐτὸς
 ἦσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι.”

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἡὔδα·
 “Ἰδομενεῦ, Κρητῶν βουληφόρε χαλκοχιτώνων, 255
 ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λείλειπται,
 οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
 ἀσπίδα Δηϊφύβοιο βαλὼν ὑπερηνυρόεντος.”

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἡὔδα·
 “δούρατα δ', αἱ κ' ἐθέλησθα, καὶ ἐν καὶ εἴκοσι δῆεις 260
 ἑσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόοντα,
 Τρώϊα, τὰ κταμένων ἀποαίνυμαι· οὐ γὰρ οἷω
 ἀνδρῶν δυσμενέων ἐκὰς ἱστάμενος πολεμίζειν.
 τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι,
 καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες.” 265

Τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ἡὔδα·
 “καὶ τοι ἐμοὶ παρά τέ κλισίῃ καὶ νηϊ μελαίνῃ
 πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἔστιν ἐλέσθαι.
 οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
 ἀλλὰ μετὰ πρῶτοισι μάχην ἀνὰ κυδιάνειραν 270
 ἵσταμαι, ὅπποτε νεῖκος ὀρώρηται πολέμοιο.
 ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
 λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν οἶω.”

Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ἡὔδα·
 “οἷδ' ἀρετὴν οἶός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι ; 275
 εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
 ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
 ἐνθ' ὃ τε δειλὸς ἀνὴρ ὅς τ' ἄλκιμος ἐξεφαάνθη·
 τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς ἄλλυδις ἄλλῃ,

οὐδέ οἱ ατρεμας ἦσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 286
 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
 ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει
 κῆρας δίομένῳ, πάταγος δέ τε γίγνεται ὀδόντων·
 .οὐ δ' ἀγαθοῦ οὔτ' ἄρ' τρέπεται χρῶς οὔτε τι λήνη
 ταρβεῖ, ἐπειδὴν πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
 ἀρᾶται δὲ τάχιστα μιγῆμεναι ἐν δαὶ λυγρῇ·
 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
 εἴ περ γάρ κε βλεῖο πονεύμενος ἢ τυπείης,
 οὐκ ἂν ἐν αὐχέν' ὀπισθε πέσοι βέλος οὐδ' ἐνὶ νώτῳ,
 ἀλλὰ κεν ἢ στέρνων ἢ νηδύος ἀντιάσειε 290
 πρόσσω ἱέμενοι μετὰ προμάχων ὀαριστύν.
 ἀλλ' ἄγε, μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς
 ἐσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·
 ἀλλὰ σύ γε κλισίηνδε κιῶν ἔλινε ὄβριμον ἔγχος."
 Ὡς φάτο, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηϊ 295
 καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
 βῆ δὲ μετ' Ἴδομενῆα μέγα πτολέμοιο μεμηλῶς.
 οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισι,
 τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβῆς
 ἔσπετο, ὅς τ' ἐφόβησε ταλάφρονά περ πολεμιστήν· 300
 τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον,
 ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τῷ γε
 ἐκλινον ἀμφοτέρων, ἐτέροισι δὲ κῦδος ἔδωκαν·
 τοῖοι Μηριόνης τε καὶ Ἴδομενεύς, ἀγοὶ ἀνδρῶν,
 ἦισαν ἐς πόλεμον κεκορυθμένοι αἰθοπι χαλκῷ. 305
 τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπε·
 " Δευκαλίδη, πῇ τ' ἄρ' μέμονας καταδῦναι ὄμιλον·
 ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους,
 ἢ ἐπ' ἀριστερόφιν ; ἐπεὶ οὐ ποθὶ ἔλπομαι οὔτω
 δεύεσθαι πολέμοιο κάρη κομόωντας Ἀχαιοῦς." 310
 Τὸν δ' αὖτ' Ἴδομενεύς, Κρητῶν ἀγός, ἀντίον ἤνδα·

“ νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι,
 Αἴαντές τε δὴ Τεϋκρός θ', ὃς ἄριστος Ἀχαιῶν
 τοξοσύνη, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
 οἳ μιν ἄδην ἐλώωσι καὶ ἐσσύμενον πολέμοιο, 315
 Ἔκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
 αἰπὺ οἱ ἐσσεῖσθαι μάλα περ μεμαῶτι μάχεσθαι
 κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
 νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
 ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. 320
 ἀνδρὶ δέ κ' οὐκ εἴξιε μέγας Τελαμώνιος Αἴας,
 ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν,
 χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.
 οὐδ' ἂν Ἀχιλλῇ ῥήξῃ νορι χωρήσειεν
 ἐν γ' αὐτοσταδίῃ· ποσὶ δ' οὐ πῶς ἐστιν ἐρίζειν. 325
 νῶϊν δ' ὦδ' ἐπ' ἀριστερ' ἔχε στρατοῦ, ὅφρα τάχιστα
 εἶδομεν ἢ ἐ τῷ εὖχος ὀρέξομεν, ἢ ἐ τις ἡμῖν.”

Ὡς φάτο, Μηριόνης δὲ θοῷ ἀτάλαντος Ἀρηϊ
 ἦρχ' ἔμεν, ὅφρ' ἀφίκοντο κατὰ στρατόν, ἥ μιν ἀνώγει.

Οἱ δ' ὥς ἴδομενῆα ἴδον φλογὶ εἴκελον ἀλκῆν, 330
 αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισι,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν·
 τῶν δ' ὁμὸν ἴστατο νεῖκος ἐπὶ πρύμνῃσι νέεσσιν.
 ὥς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
 ἥματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
 οἳ τ' ἄμυδις κούρης μεγάλην ἰστᾶσιν ὀμίχλην,
 ὥς ἄρα τῶν ὁμός' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
 ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξείῃ χαλκῷ.
 ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείησι
 μακρῆς, ἣς εἶχον ταμεσίχροας· ὅσσε δ' ἄμερδεν 340
 αὐγὴ χαλκεῖη κορύθων ἀπο λαμπομενάων
 θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
 ἐρχομένων ἄμυδις· μάλα κεν θρασυκάρδιος εἴη

ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.

Τὼ δ' ἀμφὶς φρονέοντε δῶω Κρόνου νῆε κραταίῳ 345
ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.

Ζεὺς μὲν ῥα Τρώεσσι καὶ Ἑκτορι βούλετο νίκην,
κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐδέ τι πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιϊκὸν Ἴλιόθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ νιέα καρτερόθυμον. 350

Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
λάβρη ὑπεξαναδὺς πολίης ἁλός· ἤχθετο γάρ ῥα
Τρῳσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἣ μὰν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτρη,
ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ἦδη. 355

τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινε,
λάβρη δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.
τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίτου πολέμοιο
πεῖρар ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360

Ἔνθα μεσαιπόλιός περ ἐὼν Δαναοῖσι κελεύσας
Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὤρσε.
πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,
ὃς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
ἦτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην, 365

Κασσάνδρην, ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
ἐκ Τροίης ἀέκοντας ἀπωσέμεν νῆας Ἀχαιῶν.
τῷ δ' ὁ γέρων Πριάμος ὑπὸ τ' ἔσχετο καὶ κατένευσε
δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίησι πιθήσας.

Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξε.
δούπησεν δὲ πεσών· ὁ δ' ἐπέυξατο φώνησέν τε·

“Ὀθρυονεῦ, περὶ δὴ σε βροτῶν αἰνίζομ' ἀπάντων,
εἰ ἐτεὸν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης 375

Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἦν.
καὶ κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
δοῖμεν δ' Ἀτρεΐδαο θυγατρῶν εἶδος ἀρίστην,
Ἄργεος ἐξαγαγόντες, ὀπιούμεν, εἴ κε σὺν ἅμμιν
Ἰλίου ἐκπέρσης εὖ ναίόμενον πτολίεθρον. 380
ἀλλ' ἔπεν, ὅφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
ἀμφὶ γάμῳ, ἐπεὶ οὗ τοι ἐδυνωταὶ κακοὶ εἰμεν."

ἌΩς εἰπὼν ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην
ἥρως Ἰδομενεύς· τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
πεζὸς πρόσθ' ἵππων· τῷ δὲ πνείοντε κατ' ὤμων 385
αἰὲν ἔχ' ἡνίοχος θεράπων· ὁ δὲ ἔετο θυμῷ
Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρὶ
λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
ἥριπε δ' ὥς ὅτε τις δρυὺς ἥριπεν ἢ ἀχερωΐς,
ἦε πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κείμε ταυνοσθεῖς,
βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
ἐκ δέ οἱ ἡνίοχος πλήγῃ φρένας, ἃς πάρος εἶχεν,
οὐδ' ὃ γ' ἐτόλμησεν, δητίων ὑπὸ χεῖρας ἀλύξας, 395
ἅψ ἵππους στρέψαι, τὸν δ' Ἀντίλοχος μενεχάρμης
δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 400
ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιοὺς.

Δηΐφοβος δὲ μάλα σχεδὸν ἦλυθεν Ἰδομενῆος,
Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἡλεύατο χάλκεον ἔγχος
Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' εἵσῃ, 405
τὴν ἄρ' ὃ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
δινωτὴν φορέεσκε, δύω καυόνεσσ' ἀραρυῖαν·

τῇ ὑπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
 καρφαλέον δέ οἱ ἀσπίς ἐπιθρέξαντος ἄυσεν
 ἔγχος· οὐδ' ἄλιόν ῥα βαρείης χειρὸς ἀφῆκεν,
 ἀλλ' ἔβαλ' Ἴππασίδην Ὑψήνορα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσε.
 Διήφοβος δ' ἔκπαγλον ἐπεύζατο, μακρὸν αὖσας·
 “οὐ μὰν αὖτ' ἄτιτος κεῖτ' Ἄσιος, ἀλλὰ ἔφημι
 εἰς Ἀϊδὸς περ ἰόντα πυλάρταο κρατεροῖο

410

415

γηθήσειν κατὰ θυμόν, ἐπεὶ ῥά οἱ ὥπασα πομπόν.”

ᾧ ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὖξαμένοιο,
 Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
 ἀλλ' οὐδ' ἀχινύμενός περ ἐοῦ ἀμέλησεν ἑταίρου,
 ἀλλὰ θεῶν περίβη καὶ οἱ σάκος ἀμφεκάλυψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
 Μηκιστεύς, Ἐχίοιο πάϊς, καὶ δῖος Ἀλάστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.

420

Ἴδομενεὺς δ' οὐ λῆγε μένος μέγα, ἴετο δ' αἰεὶ
 ἢ τέ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι,

425

ἢ αὐτὸς δουνῆσαι ἀμύνων λοιγὸν Ἀχαιοῖς.

ἔνθ' Αἰσυήταο διοτρεφέος φίλον υἱόν,
 ἦρ' Ἀλκάθοον, γαμβρὸς δ' ἦν Ἀγχίσαιο,
 πρεσβυτάτην δ' ὥπυιε θυγατρῶν, Ἴπποδάμειαν,
 τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ
 ἐν μεγάρῳ· πᾶσαν γὰρ ὀμηλικίην ἐκέκαστο
 κάλλει καὶ ἔργοισιν ἰδὲ φρεσὶ· τοῦνεκα καὶ μιν
 γῆμεν ἀνὴρ ὤριστος ἐνὶ Τροίῃ εὐρείῃ·

430

τὸν τόθ' ὑπ' Ἴδομενῇι Ποσειδάων ἐδάμασσε
 θέλξας ὅσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα·

435

οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
 ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον
 ἀτρέμας ἑσταότα στήθεος μέσον οὔτασε δουρὶ
 ἦρως Ἴδομενεὺς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα

χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἤρκει ὄλεθρον· 440
 δὴ τότε γ' αὖτον ἄϋσεν ἐρεικόμενος περὶ δουρί.
 δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
 ἥ ρά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης·
 Ἰδομενεὺς δ' ἔκπαγλον ἐπεύξατο, μακρὸν αὖσας· 445
 “Δηΐφοβ', ἥ ἄρα δὴ τι εἴσκομεν ἄξιον εἶναι
 τρεῖς ἐνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὐχέαι οὕτω
 δαιμόνι, ἀλλὰ καὶ αὐτὸς ἐναντίον ἴστασ' ἐμείο,
 ὄφρα ἴδῃ οἷος Ζηνὸς γόνος ἐνθάδ' ἰκάνω,
 ὃς πρῶτον Μίνωα τέκε Κρήτη ἐπίουρον· 450
 Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
 Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἀνδρεσσιν ἀνακτα
 Κρήτη ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνειακ
 σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν.”
 ὦς φάτο, Δηΐφοβος δὲ διάνδιχα μερμήριξεν, 455
 ἥ τινά που Τρώων ἐταρίσσαιτο μεγαθύμων
 ἀψ' ἀναχωρήσας, ἥ πειρήσαιο καὶ οἷος.
 ὦδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 βῆναι ἐπ' Αἰνείαν· τὸν δ' ὕστατον εὗρεν ὁμίλου
 ἑσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δῖω, 460
 οὔνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίεσκεν.
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Αἰνεία, Τρώων βουληφόρε, νῦν σε μάλα χρὴ
 γαμβρῷ ἀμυνέμεναι, εἴ πέρ τί σε κῆδος ἰκάνει.
 ἀλλ' ἔπευ, Ἀλκαθόφ' ἐπαμύνομεν, ὅς σε πάρος γε 465
 γαμβρὸς ἔων ἔθρεψε δόμοις ἐνὶ τυτθὸν ἐόντα·
 τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν.”
 ὦς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε,
 βῆ δὲ μετ' Ἰδομενεῖα μέγα πτολέμοιο μεμηλώς.
 ἀλλ' οὐκ Ἰδομενεῖα φόβος λάβε τηλύγετον ὥς, 470
 ἀλλ' ἔμεν', ὥς ὅτε τις σῶς οὔρεσιν ἀλκὶ πεποιθώς,

ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολλὸν ἀνδρῶν
 χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὑπερθεν·
 ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας
 θήλει, ἀλέξασθαι μεμαῶς κύνας ἥδὲ καὶ ἄνδρας· 475
 ὧς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει,
 Αἰνεΐαν ἐπιόντα βοηθῶν· αὔε δ' ἑταίρους,
 Ἄσκάλαφόν τ' ἑσορῶν Ἀφαρῆά τε Δηΐπυρόν τε
 Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας αὐτῆς·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα· 480
 “δεῦτε, φίλοι, καὶ μ' οἷω ἀμύνετε· δεΐδια δ' αἰνῶς
 Αἰνεΐαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
 ὅς μάλα καρτερός ἐστι μάχῃ ἐνὶ φῶτας ἐναίρειν·
 καὶ δ' ἔχει ἥβης ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον.
 εἰ γὰρ ὀμηλική γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
 αἰψά κεν ἢ ἐφέροιτο μέγα κράτος, ἢ ἐφεροίμην.”

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
 πλησίοι ἕστησαν, σάκε' ὥμοισι κλίναντες.
 Αἰνεΐας δ' ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισι,
 Δηΐφοβόν τε Πάριν τ' ἑσορῶν καὶ Ἀγήνορα δῖον, 490
 οἷ οἱ ἅμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
 λαοὶ ἔπονθ', ὧς εἴ τε μετὰ κτίλον ἔσπετο μῆλα
 πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν·
 ὧς Αἰνεΐα θυμὸς ἐνὶ στήθεσσι γεγῆθαι,
 ὧς ἶδε λαῶν ἔθνος ἐπισπόμενον ἐοῖ αὐτῷ. 495

Οἱ δ' ἅμφ' Ἀλκαθῶ αὐτοσχεδὸν ὠρμήθησαν
 μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
 ἀλλήλων· δύο δ' ἄνδρες Ἀρήϊοι ἔσοχον ἄλλων,
 Αἰνεΐας τε καὶ Ἰδομενεὺς, ἀτάλαντοι Ἀρηϊ, 500
 ἔεντ' ἀλλήλων ταμέειν χρῶα νηλέϊ χαλκῷ.
 Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος·
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,

αἶχμῃ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
 ᾤχετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
 Ἴδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'. ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ.
 Ἴδομενεὺς δ' ἐκ μὲν νέκνυς δολιχόσκιον ἔγχος
 ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ 510
 ὦμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
 οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι,
 οὐτ' ἄρ' ἐπαΐξαι μεθ' ἐὼν βέλος οὐτ' ἀλέασθαι.
 τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,
 τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
 τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ
 Διήφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεὶ.
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτεν, ὁ δ' Ἀσκάλαφον βάλε δουρί,
 υἱὸν Ἐνναλίοιο· δι' ὦμον δ' ὄβριμον ἔγχος
 ἔσχεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 520
 οὐδ' ἄρα πῶ τι πέπυστο βριήπυος ὄβριμος Ἄρης
 υἱὸς ἐοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,
 ἀλλ' ὃ γ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν
 ἦστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι
 ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525

Οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὥρμήθησαν·
 Διήφοβος μὲν ἀπ' Ἀσκαλάφου πῆληκα φαεινὴν
 ἦρπασε, Μηριόνης δὲ θοῶ ἀτάλαντος Ἄρηϊ
 δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρὸς
 αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530
 Μηριόνης δ' ἐξαυτὶς ἐπάλμενος, αἰγυπιδὸς ὥς,
 ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
 ἅψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης,
 αὐτοκασίγνητος, περὶ μέσσω χεῖρε τιτήνας,
 ἐξῆγεν πολέμοιο δυσσηχέος, ὅφρ' ἴκεθ' ἵππους 535

ὠκέας, οἳ οἳ ὀπίσθε μάχης ἡδὲ πτολέμοιο
 ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἳ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα
 τειρόμενον· κατὰ δ' αἶμα νεουτάτου ἔρρεε χειρός.

Οἳ δ' ἄλλοι μάρναντο, βοή δ' ἄσβεστος ὀρώρει. 540

ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
 λαιμὸν τύψ' ἐπὶ οἷ τετραμμένον ὀξέϊ δουρί·
 ἐκλίνθη δ' ἐτέρωσε κάρη, ἐπὶ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἄμφι δέ οἱ θάνατος χύτο θυμοραϊστής.

Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545

οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,
 ἥ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἰκάνει·
 τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας.

Ἀντίλοχος δ' ἐπόρουσε, καὶ αἶνυτο τεύχε' ἀπ' ὤμων 550

παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
 οὔταζον σάκος εὐρὺ παναίολον, οὐδ' ἐδύναντο
 εἴσω ἐπιγράψαι τέρενα χρόα νηλεῖ χαλκῷ

Ἀντιλόχον· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
 Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555

οὐ μὲν γάρ ποτ' ἄνευ δηῖων ἦν, ἀλλὰ κατ' αὐτοὺς
 στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεὶ
 σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶν ᾗσιν
 ἣ τευ ἀκουτίσσαι, ἥε σχεδὸν ὀρμηθῆναι.

Ἄλλ' οὐ λήθ' Ἀδάμαντα τιτυσκόμενος καθ' ὄμιλον, 560

Ἀσιάδην, ὃ οἱ οὔτα μέσον σάκος ὀξέϊ χαλκῷ
 ἐγγύθεν ὀρμηθεῖς· ἀμενήνωσεν δέ οἱ αἰχμὴν
 κυανοχαῖτα Ποσειδάων, βιότοιο μεγῆρας.

καὶ τὸ μὲν αὐτοῦ μείν' ὥς τε σκῶλος πυρίκανστος,
 ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κείτ' ἐπὶ γαίης· 565

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων·
 Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρὶ

αἰδοίω·ν τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
 γίγνεται Ἄρης ἀλεγεινὸς διζυροῖσι βροτοῖσιν.
 ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δ' ἐσπόμενος περὶ δουρὶ 570
 ἥσπαιρ' ὥς ὅτε βοῦς, τὸν τ' οὔρεσι βουκόλοι ἄνδρες
 ἱλλάσιν οὐκ ἐθέλοντα βίῃ δῆσαντες ἄγουσιν·
 ὥς ὁ τυπεῖς ἥσπαιρε μίνυνθά περ, οὐ τι μάλα δῆν,
 ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσας ἔγγυθεν ἐλθὼν
 ἥρως Μηριόνης· τὸν δὲ σκότος ὅσσε κάλυψε. 575

Δητίπυρον δ' Ἑλένος ξίφει σχεδὸν ἤλασε κόρσῃν
 Θρηϊκίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
 ἡ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καὶ τις Ἀχαιῶν
 μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσε·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε. 580

Ἄτρεΐδην δ' ἄχος εἶλε, βοὴν ἀγαθὸν Μενέλαον·
 βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρῳι ἄνακτι,
 ὃξὺ δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἀνελκε.
 τῷ δ' ἄρ' ὀμαρτήδην ὁ μὲν ἔγχει ὀξυόοντι
 ἔειτ' ἀκοντίσσαι, ὁ δ' ἀπὸ νευρῆφιν οἷστῳ. 585

Πριαμίδης μὲν ἔπειτα κατὰ στήθος βάλεν ἰῶ
 θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς οἷστός.
 ὥς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλωὴν
 θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι,
 πνοιῇ ὑπο λιγυρῇ καὶ λικμητῆρος ἔρωι, 590
 ὥς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο

πολλὸν ἀποπλαγχθεὶς ἐκὰς ἔπτατο πικρὸς οἷστός.
 Ἄτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
 τὴν βάλεν ἥ ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξῳ
 ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595

ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
 χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
 καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μέγαθυμος Ἀγῆνωρ,
 αὐτὴν δὲ ξυνέδησεν εὖστρεφεὶ οἶδς Ἀῶτῳ,

σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένι λαῶν. 600
 Πείσανδρος δ' ἰθὺς Μενελάου κυδαλίμοιο
 ἦϊε· τὸν δ' ἄγε μοῖρα κακῇ θανάτοιο τέλοσδε,
 σοί, Μενέλαε, δαμῆναι ἐν αἰνῇ δηϊοτήτι.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Ἄτρεΐδης μὲν ἄμαρτε, παρὰ δέ οἱ ἐτράπετ' ἔγχος, 605
 Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
 οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
 ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
 ἔγχος· ὁ δὲ φρεσὶν ἦσι χάρη καὶ ἐέλετο νίκην.
 Ἄτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
 ἄλτ' ἐπὶ Πεισάνδρῳ· ὁ ὁ' ὑπ' ἀσπίδος εἴλετο καλὴν
 ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκῳ,
 μακρῷ ἐϋξέστω· ἅμα δ' ἀλλήλων ἐφίκοντο.
 ἦ τοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης
 ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
 ῥινὸς ὕπερ πυμάτης· λάκε δ' ὅστέα, τῷ δέ οἱ ὅσσε
 παρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίησιν,
 ἰδυνώθη δὲ πεσών· ὁ δὲ λὰξ ἐν στήθεσι βαίνων
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤϋδα·
 “λείψετε θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
 Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι αὐτῆς,
 ἄλλης μὲν λώβης τε καὶ αἵσχεος οὐκ ἐπιδευεῖς,
 ἦν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ
 Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδείσατε μῆνιν
 ξεινίου, ὅς τέ ποτ' ἔμμι διαφθέρσει πόλιν αἰπὴν· 625
 οἷ μιν κουριδίην ἄλοχον καὶ κτήματα πολλὰ
 μὰψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
 νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισι
 πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιοὺς.
 ἀλλὰ ποθὶ σχήσεσθε καὶ ἐσσύμενοί περ Ἄρηος. 630
 Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,

ἀνδρῶν ἡδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται·
οἷον δὴ ἄνδρεςσι χαρίζεαι ὕβριστῆσι,
'Γρωσίην, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοίου πολέμοιο. 635

πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν."

Ὡς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόευντα 640
συλήσας ἐτάροισι δίδου Μενέλαος ἀμύμων,
αὐτὸς δ' αὐτ' ἐξαυτίς ἰὼν προμάχοισιν ἐμίχθη.

Ἐνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος,
'Αρπαλίῳν, ὃ ῥα πατρὶ φίλῳ ἔπετο πτολεμίσξῳ
ἐς Τροίην, οὐδ' αὐτίς ἀφίκετο πατρίδα γαῖαν· 645

ὅς ῥα τότε' Ἀτρεΐδαο μέσον σάκος οὔτασε δουρὶ
ἐγγύθεν, οὐδὲ διαπρὸς δυνήσατο χαλκὸν ἐλάσσαι,
ἅψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
πάντοσε παπταίνων, μή τις χροά χαλκῷ ἐπαύρη.

Μηριόνης δ' ἀπιόντος ἔει χαλκῆρε' οἷστον 650
καί ῥ' ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ οἷστος
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἐξεπέρησεν.

ἑξόμενος δὲ κατ' αὐθι φίλων ἐν χερσὶν ἐταίρων
θυμὸν ἀποπνεύων, ὥς τε σκώληξ ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ' αἷμα μέλαν ῥέε, δευὲ δὲ γαῖαν. 655

τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρὴν
ἄχρῦμενοι· μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
ποινὴ δ' οὐ τις παιδὸς ἐγίγνετο τεθνηῶτος.

Τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660
ξείνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσι·
τοῦ ὃ γε χωόμενος προΐει χαλκῆρε' οἷστον.
ἦν δέ τις Εὐχύνωρ, Πολυίδου μάντιος υἱός,

ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
 ὅς ρ' εὖ εἰδὼς κῆρ' ὀλοήν ἐπὶ νηὸς ἔβαινε· 665
 πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύιδος
 νούσῳ ὑπ' ἀργαλήϊ φθίσθαι οἷς ἐν μεγάροισιν,
 ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
 τῷ ρ' ἅμα τ' ἀργαλήην θωῶν ἀλέεινεν Ἀχαιῶν
 νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670
 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
 ᾗχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.
 ὦς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Ἔκτωρ δ' οὐκ ἐπέπυστο διίφιλος, οὐδέ τι ῥῆδη
 ὅττι ρά οἱ νηῶν ἐπ' ἀριστερὰ δηϊόωντο 675
 λαοὶ ὑπ' Ἀργείων. τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
 ἔπλετο· τοῖος γὰρ γαιήοχος ἐννοσίγαιος
 ὦτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν·
 ἀλλ' ἔχεν ἦ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλτο,
 ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων, 680
 ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
 θῖν' ἔφ' ἀλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὑπερθε
 τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
 ζαχρηεῖς γίννυντο μάχῃ αὐτοὶ τε καὶ ἵπποι.
 Ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἐλκεχίτωνες, 685
 Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί,
 σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδ' ἐδύναντο
 ὤσαι ἀπὸ σφείων φλογὶ εἵκελον Ἐκτορα δῖον,
 οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
 ἦρχ' υἱὸς Πετεῶο Μενεσθεύς, οἱ δ' ἅμ' ἔποντο 690
 Φεῖδας τε Στιχίος τε Βίας τ' ἐὺς· αὐτὰρ Ἐπειῶν
 Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,
 πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
 ἦ τοι ὁ μὲν νόθος υἱὸς Οἰλήος θείοιο
 ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν 695

ἐν Φυλάκῃ, γαίης ἅπο πατρίδος, ἄνδρα κατακτάς,
γνωτὸν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
αὐτὰρ ὁ Ἰφίκλοιο πάϊς τοῦ Φυλακίδαο.

οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες
ναῦφιν ἀμυνόμενοι μετὰ Βοιωτῶν ἐμάχοντο· 700

Αἴας δ' οὐκέτι πάμπαν, Ὀϊλήος ταχὺς υἱός,
ἵστατ' ἀπ' Αἴαντος Τελαμωνίου οὐδ' ἡβαιόν,
ἀλλ' ὥς τ' ἐν νειῷ βόε οἶνοπε πηκτὸν ἄροτρον
ἶσον θυμὸν ἔχοντε τιταίνετον· ἀμφὶ δ' ἄρα σφι
πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἰδρῶς· 705

τῷ μὲν τε ζυγὸν οἶον ἐϋξοον ἀμφὶς ἐέργει
ἰεμένῳ κατὰ ὦλκα· τέμει δέ τε τέλσον ἀρούρης·
ὥς τὼ παρβεβαῶτε μάλ' ἔστασαν ἀλλήλοιν.

ἀλλ' ἡ τοι Τελαμωνιάδῃ πολλοὶ τε καὶ ἐσθλοὶ
λαοὶ ἔπονθ' ἔταροι, οἳ οἳ σάκος ἐξεδέχοντο, 710
ὁππότε μιν κάματός τε καὶ ἰδρῶς γούναθ' ἵκοιτο.

οὐδ' ἄρ' Ὀϊλιάδῃ μεγαλήτορι Λοκροὶ ἔποντο·
οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἵπποδασείας,
οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μέλινα δοῦρα, 715

ἀλλ' ἄρα τόξοισιν καὶ ἐϋστρεφεῖ οἶος ἀώτῳ
Ἴλιον εἰς ἅμ' ἔποντο πεποιθότες, οἷσιν ἔπειτα
ταρφέα βάλλοντες Τρώων ρήγυνντο φάλαγγας·
δῆ ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισι
μάρναντο Τρωσὶν τε καὶ Ἑκτορι χαλκοκορυστῇ, 720
οἱ δ' ὀπιθεν βάλλοντες ἐλάνθανον· οὐδέ τι χάρμης
Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ οἷστοι.

Ἔνθα κε λευγαλέως νηῶν ἅπο καὶ κλισιάων
Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
εἰ μὴ Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 725
“Ἑκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.
οὔνεκά τοι πέρι δῶκε θεὸς πολεμήϊα ἔργα,

τοῦνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων·
 ἀλλ' οὐ πως ἅμα πάντα δυγήσσαι αὐτὸς ἐλέσθαι.
 ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα, 730
 [ἄλλω δ' ὀρχηστύν, ἐτέρω κίθαριν καὶ αἰοιδήν,]
 ἄλλω δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
 ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,
 καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὐτὸς ἀνέγνω.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα· 735
 πάντῃ γάρ σε περὶ στέφανος πολέμοιο δέδωκε·
 Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
 οἱ μὲν ἀφ'esτᾶσιν σὺν τεύχεσιν, οἱ δὲ μάχονται
 παυρότεροι πλεόνεσσι, κερασθέντες κατὰ νῆας.
 ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· 740
 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
 ἥ κεν ἐνὶ νῆεσσι πολυκλήϊσι πέσωμεν,
 αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα
 παρ νηῶν ἔλθωμεν ἀπήμονες. ἥ γὰρ ἐγὼ γε
 δεῖδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοὶ 745
 χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἄτος πολέμοιο
 μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι οἴω.”

Ὡς φάτο Πουλυδάμας, ἅδε δ' Ἔκτορι μῦθος ἀπήμων,
 [αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε]
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 750
 “Πουλυδάμα, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,
 αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιόω πολέμοιο·
 αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω.”

Ἡ ῥα, καὶ ὠρμήθη ὄρεϊ νιφόεντι ἑοικώς,
 κεκληγώς, διὰ δὲ Τρώων πέτετ' ἡδ' ἐπικούρων. 755
 οἱ δ' ἐς Πανθοῖδην ἀγαπήνορα Πουλυδάμαντα
 πάντες ἐπεσσεύοντ', ἐπεὶ Ἔκτορος ἔκλυον αὐδὴν.
 αὐτὰρ ὁ Διήφοβόν τε βίην θ' Ἐλένοιο ἄνακτος
 Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον, Ὑρτάκου υἱόν.

φοίτα ἀνὰ προμάχους διζήμενος, εἴ που ἐφεύροι. 760
 τοὺς δ' εὖρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους·
 ἀλλ' οἱ μὲν δὴ νηυσὶν ἔπι πρύμνησιν Ἀχαιῶν
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
 οἱ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
 τὸν δὲ τάχ' εὔρε μάχης ἐπ' ἀριστερὰ δακρυοέσεως 765
 δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠϋκόμοιο,
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,
 ἀγχοῦ δ' ἰστάμενος προσέφη αἰσχροῖς ἐπέεσσι·
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
 ποῦ τοι Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
 Ἀσιάδης τ' Ἀδάμας ἡδ' Ἄσιος, Ὑρτάκου υἱός ;
 ποῦ δέ τοι Ὀθρυονεύς ; νῦν ὦλετο πᾶσα κατ' ἄκρης
 Ἴλιος αἰπεινὴ· νῦν τοι σῶς αἰπὺς ὄλεθρος.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι, 775
 ἄλλοτε δὴ ποτε μᾶλλον ἐρωῆσαι πολέμοιο
 μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ·
 ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἡγείρας ἐταίρων,
 ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὀμιλέομεν Δαναοῖσι
 νωλεμέως· ἔταροι δὲ κατέκταθεν, οὓς σὺ μεταλλάς. 780
 οἷω Δηΐφοβός τε βίη θ' Ἑλένοιο ἄνακτος
 οἷχεσθον, μακρῇσι τετυμμένω ἐγχείησιν
 ἀμφοτέρω κατὰ χεῖρα· φόνον δ' ἤμυνε Κρονίων.
 νῦν δ' ἄρχ', ὅππῃ σε κραδίη θυμός τε κελεύει·
 ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι 785
 ἀλκῆς δευήσεσθαι, ὅση δύναμις γε πάρεστι.
 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν.”

Ὡς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως·
 βᾶν δ' ἵμεν ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
 ἀμφὶ τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
 Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφήτην

Πάλμυν τ' Ἀσκάνιον τε Μόρυν θ', υἷ' Ἱπποτίωνος,
 οἷ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοὶ
 ἡοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὤρσε μάχεσθαι.
 οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλη, 795
 ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἴσι πέδονδε,
 θεσπεσίῳ δ' ὁμάδῳ ἀλλὶ μίσγεται, ἐν δέ τε πολλὰ
 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
 κυρτὰ φαληριώοντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
 ὧς Τρῶες πρὸ μέν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
 χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἔποντο.
 Ἔκτωρ δ' ἡγείτο, βροτολοιγῷ ἴσος Ἀρηϊ,
 Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' εἴσῃν,
 ῥινοῖσιν πυκινήν, πολλὸς δ' ἐπελήλατο χαλκός·
 ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πῆληξ. 805
 πάντῃ δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
 εἴ πῶς οἱ εἴξιαν ὑπασπίδια προβιβάντι·
 ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
 Αἴας δὲ πρῶτος προκαλέσσατο, μάκρα βιβάσθων·
 “δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσσαι αὐτως 810
 Ἀργείους; οὗ τοί τι μάχης ἀδαήμονές εἰμεν,
 ἀλλὰ Διὸς μᾶστιγι κακῇ ἐδάμημεν Ἀχαιοί.
 ἦ θῆν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
 νῆας· ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν.
 ἦ κε πολὺ φθαίῃ εὖ ναιομένη πόλις ὑμῇ 815
 χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε.
 σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι, ὅππότε φεύγων
 ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 θάττονας ἱρήκων ἔμεναι καλλίτριχας ἵππους,
 οἷ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο.” 820

Ὡς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
 αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
 θάρσυνος οἶωνῷ· ὁ δ' ἀμείβετο φαίδιμος Ἔκτωρ·

“Αἴαν ἄμαρτοεπές, βουγάϊε, ποῖον ἔειπες·
 εἰ γὰρ ἐγὼν οὕτω γε Διὸς πάϊς αἰγιόχοιο 825
 εἶην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
 τιοίμην δ’ ὥς τίετ’ Ἀθηναίη καὶ Ἀπόλλων,
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισι
 πᾶσι μάλ’, ἐν δὲ σὺ τοῖσι πεφήσσαι, αἷ κε ταλάσσης 830
 μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χρόα λειριόεντα
 δάψει· ἀτὰρ Τρώων κορέεις κύνας ἦδ’ οἰωνοὺς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.”
 Ὡς ἄρα φωνήσας ἠγήσατο· τοὶ δ’ ἅμ’ ἔποντο
 ἡχῇ θεσπεσίῃ, ἐπὶ δ’ ἴαχε λαὸς ὄπισθεν.
 Ἀργεῖοι δ’ ἐτέρωθεν ἐπίαχον, οὐδ’ ἐλάθοντο 835
 ἀλκῆς, ἀλλ’ ἔμενον Τρώων ἐπιόντας ἀρίστους.
 ἡχὴ δ’ ἀμφοτέρων ἴκετ’ αἰθέρα καὶ Διὸς αὐγὰς.

ΙΛΙΑΔΟΣ Ξ.

Διὸς ἀπάτη.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα·
“φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
μείζων δὴ παρὰ νηυσὶ βοῇ θαλερῶν αἰζήων.
ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἶθοπα οἶνον,
εἰς ὃ κε θερμὰ λοετρὰ ἐϋπλόκαμος Ἑκαμήδη
θερμήνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·
αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπὴν.”

5

ἌΩς εἰπὼν σάκος εἴλε τετυγμένον υἱὸς ἐοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἵπποδάμοιο,
χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἐοῖο.
εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ,
στῇ δ' ἐκτὸς κλισίης, τάχα δ' εἵσιδεν ἔργον αἰεκές,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθε,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν.
ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
ὀσσόμενον λιγέων ἀνέμων λαιψηρὰ κέλευθα
αὐτῶς, οὐδ' ἄρα τε προκυλίνδεται οὐδετέρωσε,
πρίν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὔρου,
ὥς ὃ γέρων ὥρμαινε δαΐζόμενος κατὰ θυμὸν
διχθάδι, ἧ μεθ' ὅμιλον ἴοι Δαναῶν ταχυπώλων,
ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,

10

15

20

βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον
μαρνάμενοι· λάκε δέ σφι περὶ χροὶ χαλκὸς ἀτειρὴς 25
νυσσομένων ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισι.

Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
παρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
πολλὸν γάρ ῥ' ἀπάνευθε μάχης εἰρύατο νῆες 30
θὶν' ἔφ' ἁλὸς πολλῆς· τὰς γὰρ πρώτας πεδίονδε
εἵρυσαν, αὐτὰρ τείχος ἐπὶ πρύμνῃσιν ἔδειμαν.

οὐδὲ γὰρ οὐδ' εὐρύς περ ἔων ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·
τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλήσαν ἀπάσης 35
ἡϊόνος στόμα μακρόν, ὅσον συνεέργαθον ἄκραι.

τῷ ῥ' οἷ γ' ὀψείοντες αὐτῆς καὶ πολέμοιο
ἔγχει ἐρειδόμενοι κίον ἀθρόοι· ἄχυντο δέ σφι
θυμὸς ἐνὶ στήθεσσι. ὁ δὲ ξύμβλητο γεραίος,
Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι νῆας Ἀχαιῶν. 40

τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων·
“ὦ Νέστορ Νηληϊάδη, μέγα κῦδος Ἀχαιῶν,
τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;
δείδω μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος Ἔκτωρ,
ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσι ἀγορεύων, 45

μὴ πρὶν παρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι,
πρὶν πυρὶ νῆας ἐνιπρήσαι, κτείνειν δὲ καὶ αὐτούς.
κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
ὦ πόποι, ἦ ῥα καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ
ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥς περ Ἀχιλλεύς, 50
οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρύμνῃσι νέεσσι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
“ἦ δὴ ταυτὰ γ' ἐτοῖμα τετεύχεται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτῆναιτο.

τείχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν 55

ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσσεσθαι·
οἱ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίσστον ἔχουσι
νωλεμές· οὐδ' ἂν ἔτι γνολίης μάλα περ σκοπιάζων
ὀπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
ὥς ἐπιμῖξ κτείνονται, αὐτὴ δ' οὐρανὸν ἵκει. 60
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
εἴ τι νόος ῥέξει· πόλεμον δ' οὐκ ἄμμε κελεύω
δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“Νέστορ, ἐπεὶ δὴ νηυσὶν ἐπὶ πρύμνησι μάχονται, 65
τείχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
ἣ ἐπὶ πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἴλαρ ἔσσεσθαι,
οὕτω που Διὶ μέλλει ὑπερμενεί φίλον εἶναι,
νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιούς. 70
ἦδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσι
κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
νῆες ὅσαι πρῶται εἰρύναται ἄγχι θαλάσσης, 75
ἔλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν,
ὑψι δ' ἐπ' εὐνάων ὀρμίσσομεν, εἰς ὃ κεν ἔλθῃ
νύξ ἀβρότη, ἣν καὶ τῇ ἀπόσχονται πολέμοιο
Τρῶες· ἔπειτα δέ κεν ἐρυσσάμεθα νῆας ἀπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον ὅς φεύγων προφύγῃ κακὸν ἢ ἐλῶν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
“Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·
οὐλόμεν', αἶθ' ὥφελλες ἀεικελίου στρατοῦ ἄλλου
σημαίνειν, μῆδ' ἄμμιν ἀνασσέμεν, οἷσιν ἄρα Ζεὺς 85
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὅφρα φθιόμεσθα ἕκαστος.

οὕτω δὴ μέμονας Τρώων πόλιν εὐρύαγυιαν
 καλλείψειν, ἧς εἵνεκ' οἷζύομεν κακὰ πολλά·
 σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90
 μῦθον, ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάμπαν ἄγοιτο,
 ὃς τις ἐπίσταιτο ἧσι φρεσὶν ἄρτια βάξειν
 σκηπτοῦχός τ' εἴη, καὶ οἱ πειθοίατο λαοὶ
 ροσσοῖδ' ὅσσοισιν σὺ μετ' Ἀργείοισιν ἀνάσσεις·
 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες· 95
 ὃς κέλεαι πολέμοιο συνεσταότος καὶ αὐτῆς
 νῆας ἐϋσσέλμους ἅλαδ' ἐλκέμεν, ὅφρ' ἔτι μᾶλλον
 Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσὶ περ ἔμψης,
 ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπη. οὐ γὰρ Ἀχαιοὶ
 σχήσουσιν πόλεμον νηῶν ἅλαδ' ἐλκομενάων, 100
 ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
 εὔθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν.”

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ὦ Ὀδυσσεῦ, μάλα πῶς με καθίκεο θυμὸν ἐνιπῇ
 ἀργαλήν· ἀτὰρ σὺ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
 νῆας ἐϋσσέλμους ἅλαδ' ἐλκέμεν νῆας Ἀχαιῶν.
 νῦν δ' εἴη ὃς τῆσδ' ἐγὼ ἀμείνονα μῆτιν ἐνίσποι,
 ἢ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένω εἴη.”

Τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Διομήδης·
 “ἐγγὺς ἀνὴρ—οὐ δηθὰ ματεύσομεν—, αἶ κ' ἐθέλητε 110
 πείθεσθαι, καὶ μή τι κότῳ ἀγάσῃσθε ἕκαστος,
 οὔνεκα δὴ γενεῇφι νεώτατός εἰμι μεθ' ὑμῖν·
 πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὐχομαι εἶναι,
 Τυδέος, ὃν Θήβησι χυτὴ κατὰ γαῖα καλύπτει.
 Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
 ᾧ κεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
 Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
 πατρὸς ἐμοῖο πατὴρ· ἀρετῇ δ' ἦν ἕξοχος αὐτῶν.
 ἀλλ' ὁ μὲν αὐτόθι μέινει, πατὴρ δ' ἐμὸς Ἀργεῖ νάσθη

πλαγχθείς· ὥς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
 Ἄδρηστοιο δ' ἔγημε θυγατρῶν, ναῖε δὲ δῶμα
 ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
 πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,
 πολλὰ δέ οἱ πρόβατ' ἔσκε· κέκαστο δὲ πάντας Ἀχαιοὺς
 ἐγχείη· τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἔτεόν περ. 125
 τῷ οὐκ ἂν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
 μῦθον ἀτιμήσαιτε πεφασμένον, ὃν κ' εὔ εἴπω.
 δεῦτ' ἵομεν πόλεμόνδε καὶ οὐτάμενοί περ ἀνάγκη.
 ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηϊοτήτος
 ἐκ βελέων, μή πού τις ἐφ' ἑλκεῖ ἑλκος ἄρηται· 130
 ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
 θυμῷ ἦρα φέροντες ἀφεςτᾶσ' οὐδὲ μάχονται."

ᾧς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἦδ' ἐπίθοιτο·
 βὰν δ' ἵμεν, ἦρχε δ' ἄρα σφιν ἄναξ ἀνδρῶν Ἀγαμέμνων.

Οὐδ' ἀλαοσκοπιὴν εἶχε κλυτὸς ἐννοσίγαιος, 135
 ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἐοικώς,
 δεξιτερὴν δ' ἔλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Ἀτρεΐδῃ, νῦν δὴ που Ἀχιλλῆος ὀλοὸν κῆρ
 γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
 δερκομένῳ, ἐπεὶ οὔ οἱ ἐνὶ φρένες, οὐδ' ἡβαιαί.
 ἀλλ' ὁ μὲν ὥς ἀπόλοιτο, θεὸς δὲ ἐσιφλώσει·
 σοὶ δ' οὔ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
 ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
 εὐρὺν κονίσουσιν πεδῖον, σὺ δ' ἐπόψῃαι αὐτὸς 145
 φεύγοντας προτὶ ἄστνυ νεῶν ἅπο καὶ κλισιάων."

ᾧς εἰπὼν μέγ' ἄϋσεν, ἐπεσσύμενος πεδίοιο.
 ὅσσοι δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,
 τόσσην ἐκ στήθεσφιν ὄπα κρείων ἐνοσίχθων 150
 ἦκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω

καρδίῃ, ἄλληκτον πολεμίζειν ἢ δὲ μάχεσθαι.

Ἦρῃ δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι
σταῶς ἐξ Οὐλύμποιο ἀπὸ ρίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν 155

αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἰδης
ἤμενον εἰσεῖδε, στυγερὸς δέ οἱ ἔπλετο θυμῷ.
μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἦρῃ
ὅππως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο· 160

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλῇ,
ἐλθεῖν εἰς Ἰδην εὖ ἐντύνασαν ἐ αὐτήν,
εἴ πως ἱμεύεται παραδραθέειν φιλότῃτι
ἦ χροῖῃ, τῷ δ' ὕπνον ἀπήμονά τε λιαρὸν τε
χευὴ ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ πευκαλίμῃσι. 165

βῆ δ' ἴμεν ἐς θάλαμον, τὸν οἱ φίλος υἱὸς ἔτευξεν
Ἦφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπήρσε
κληῖδι κρυπτῇ, τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν·
ἐνθ' ἦ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινὰς.
ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος 170

λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
ἀμβροσίῳ ἐδανῶ, τό ρά οἱ τεθυωμένον ἦεν·
τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
ἔμπης ἐς γαῖαν τε καὶ οὐρανὸν ἔκετ' αὐτμή.
τῷ ρ' ἦ γε χρόα καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
πεξαμένη, χερσὶ πλοκάμους ἔπλεξε φαεινοὺς
καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.

ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἔσαθ', ὃν οἱ Ἀθήνη
ἔξυσ' ἀσκήσασα, τίθει δ' ἐνὶ δαίδαλα πολλά·
χρυσείης δ' ἐνετῆσι κατὰ στῆθος περονᾶτο. 180

ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,
ἐν δ' ἄρα ἔρματα ἦκεν εὐτρήτοισι λοβοῖσι
τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.

κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων
καλῶ νηγατέῳ· λευκὸν δ' ἦν ἥελιος ὥς· 185

ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον,
βῆ ῥ' ἵμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην
τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπε·

“ ἦ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, 190
ἥέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῷ,
οὔνεκ' ἐγὼ Δαναοῖσι, σὺ δὲ Τρώεσσιν ἀρήγεις ; ”

Τὴν δ' ἡμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη·
“ Ἥρη, πρέσβα θεά, θύγατερ μέγαλοιο Κρόνοιο,
αὔδα ὃ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. ”

Τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
“ δὸς νῦν μοι φιλότητα καὶ ἵμερον, ᾧ τε σὺ πάντας
δαμνᾷ ἀθανάτους ἡδὲ θνητοὺς ἀνθρώπους.

εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200
ὦκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
οἷ μὲ σφοῖσι δόμοισιν ἐὺ τρέφον ἡδ' ἀτίταλλον,
δεξάμενοι Ῥείας, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης·
τοὺς εἶμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω· 205

ἥδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται
εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
εἰ κείνῳ γ' ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότητι,
αἰεὶ κέ σφι φίλην τε καὶ αἰδοίην καλεοίμην. ” 210

Τὴν δ' αὖτε προσέειπε φιλομμειδίης Ἀφροδίτη·
“ οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι·
Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις. ”

Ἥ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
ποικίλον, ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο· 215

ἔνθ' ἐνὶ μὲν φιλότῃς, ἐν δ' ἥμερος, ἐν δ' ὀαριστὺς
 πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρουρόντων.
 τὸν ῥά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

“τῇ νῦν, τοῦτον ἱμάντα τεῶ ἔγκάτθεο κόλπῳ,
 ποικίλον, ᾧ ἐνὶ πάντα τετεύχεται· οὐδέ σέ φημι 220
 ἄπρηκτόν γε νέεσθαι, ὃ τι φρεσὶ σῇσι μενοινᾷς.”

ᾧ φάτο, μείδῃσεν δὲ βοῶπις πότνια Ἥρη,
 μειδήσασα δ' ἔπειτα ἔῳ ἔγκάτθετο κόλπῳ.

Ἥ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
 Ἥρη δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο, 225

Πιερίην δ' ἐπιβᾶσα καὶ Ἥμαθίν ἐρατεινήν
 σεύατ' ἐφ' ἵπποπόλων Θρηκῶν ὄρεα νιφόεντα,
 ἀκροτάτας κορυφάς· οὐδὲ χθόνα μάρπτε ποδοῖν·
 ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
 Λήμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος. 230

ἔνθ' Ὑπνῷ ξύμβλητο, κασιγνήτῳ Θανάτοιο,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ὑπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες, ἦδ' ἔτι καὶ νῦν
 πείθεις· ἐγὼ δέ κέ τοι εἰδέω χάριν ἡματα πάντα. 235

κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὅσσε φαεινῷ,
 αὐτίκ' ἐπεὶ κεν ἐγὼ παραλέξομαι ἐν φιλότῃτι.
 δῶρα δέ τοι δώσω καλὸν θρόνον, ἀφθιτον αἰεὶ,
 χρύσειον· Ἡφαιστος δέ κ' ἐμὸς πάϊς ἀμφιγυῆις
 τεύξει' ἀσκήσας, ὑπὸ δὲ θρήνῃν ποσὶν ἦσει, 240
 τῷ κεν ἐπισχολῆς λιπαροὺς πόδας εἰλαπινάζων.”

Τὴν δ' ἀπαμειβόμενος προσεφώνεε νήδυμος Ὑπνος·

“Ἥρη, πρέσβα θεά, θυγάτερ μέγαλοιο Κρόνιοιο,
 ἄλλον μὲν κεν ἐγὼ γε θεῶν αἰειγενετῶν
 ῥεῖα κατευνήσαιμι, καὶ ἄν ποταμοῖο ῥέεθρα 245
 Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·
 Ζηνὸς δ' οὐκ ἂν ἐγὼ γε Κρονίουος ἄσπον ἰκοίμην,

οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
 ἤδη γάρ με καὶ ἄλλο τεῖη ἐπίνυσσεν ἐφετμή,
 ἡματι τῷ ὅτε κείνος ὑπέρθυμος Διὸς υἱὸς
 250 ἔπλεεν Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
 ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
 νήδυμος ἀμφιχυθείς· σὺν δέ οἱ κακὰ μήσαο θυμῷ,
 ὄρσας ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,
 καὶ μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας,
 255 νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινε,
 ῥιπτάζων κατὰ δῶμα θεοῦς, ἐμὲ δ' ἔξοχα πάντων
 ζήτει· καὶ κέ μ' αἶστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
 εἰ μὴ Νῦξ δμῆτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν
 τὴν ἰκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ.
 260 ἄζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
 νῦν αὖ τοῦτό μ' ἀνωγας ἀμήχανον ἄλλο τελέσσαι.”

Τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη·
 “Ὑπνε, τίη δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς;
 ἦ φῆς ὥς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν
 265 ὥς Ἡρακλῆος περιχώσατο παῖδος ἑοῖο;
 ἀλλ' ἴθ', ἐγὼ δέ κέ τοι Χαρίτων μίαν ὀπλοτεράων
 δώσω ὀπυιέμεναι καὶ σὴν κεκλήσθαι ἄκοιτιν
 [Πασιθέην, ἧς αἰὲν ἐέλδεται ἡματα πάντα].”

ᾧ φάτο, χήρατο δ' Ὑπνος, ἀμειβόμενος δὲ προσ-
 270 ηύδα·

“ἄγρει νῦν μοι ὅμοσσον ἀάατον Στυγὸς ὕδωρ,
 χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβοτείραν,
 τῇ δ' ἐτέρῃ ἅλα μαρμαρέην, ἵνα νῶϊν ἅπαντες
 μάρτυροι ᾧσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἐόντες,
 275 ἦ μὲν ἐμοὶ δώσειν Χαρίτων μίαν ὀπλοτεράων,
 Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἡματα πάντα.”

ᾧ φάτ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 ὅμνυε δ' ὥς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας

τοὺς ὑποταρταροὺς, οἳ Τιτῆνες καλέονται.
 αὐτὰρ ἐπεὶ ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὄρκον, 280
 τὼ βήτην Λήμνου τε καὶ Ἴμβρον ἄστνυ λιπόντες,
 ἡέρα ἔσσαμένω, ῥίμφα πρήσσοντε κέλευθον.
 Ἰδην δ' ἰκέσθην πολυπίδακα, μητέρα θηρῶν,
 Λεκτόν, ὅθι πρῶτον λιπέτην ἄλα· τὼ δ' ἐπὶ χέρσου
 βήτην, ἀκροτάτῃ δὲ ποδῶν ὑπο σείετο ὕλη. 285
 ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὅσσε ιδέσθαι,
 εἰς ἐλάτην ἀναβὰς περιμήκετον, ἣ τότε' ἐν Ἰδῇ
 μακροτάτῃ πεφυυῖα δι' ἡέρος αἰθέρ' ἵκανε·
 ἔνθ' ἦσ' ὄξοισιν πεπνυκασμένος εἰλατίνοισιν,
 ὄρνιθι λιγυρῇ ἐναλίγκιος, ἦν τ' ἐν ὄρεσσι 290
 χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

Ἥρῃ δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
 Ἰδῆς ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεὺς.
 ὥς δ' ἴδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν,
 οἶον ὅτε πρῶτόν περ ἐμισγέσθην φιλότῃ, 295
 εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας.
 στή δ' αὐτῆς προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥρῃ, πῇ μεμαυῖα κατ' Οὐλύμπου τόδ' ἰκάνεις ;
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίης.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ· 300
 “ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
 ὦκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
 οἳ με σφοῖσι δόμοισιν ἐν τρέφον ἡδ' ἀτίταλλον·
 τοὺς εἰμ' ὀψομένη, καὶ σφ' ἄκριτα νείκεα λύσω·
 ἡδὲ γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
 εὐνῆς καὶ φιλότῃος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
 ἵπποι δ' ἐν πρυμνωρείῃ πολυπίδακος Ἰδῆς
 ἔστᾱσ', οἳ μ' οἴσουσιν ἐπὶ τραφερῇ τε καὶ ὕγρῃ.
 νῦν δὲ σεῦ εἵνεκα δεῦρο κατ' Οὐλύμπου τόδ' ἰκάνω,
 μή πῶς μοι μετέπειτα χολώσῃαι, αἳ κε σιωπῇ 310

οἷχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, κεῖσε μὲν ἔστι καὶ ὕστερον ὄρμηθῆναι,
νῶϊ δ' ἄγ' ἐν φιλότῃτι τραπέομεν εὐνηθέντε.
οὐ γάρ πώ ποτέ μ' ὦδε θεᾶς ἔρος οὐδὲ γυναικὸς 315

θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσειν,
οὐδ' ὁπότ' ἤρασάμην Ἰξιονίης ἀλόχοιο,
ἣ τέκε Πειρίθοον, θεόφιν μήστωρ' ἀτάλαντον·
οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης, 320

ἣ τέκε Περσῆα, πάντων ἀριδείκετον ἀνδρῶν·
οὐδ' ὅτε Φόινικος κούρης τηλεκλειτοῖο,
ἣ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·
οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
ἣ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·

ἣ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν· 325
οὐδ' ὅτε Δῆμητρος καλλιπλοκάμοιο ἀνάσσης,
οὐδ' ὁπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,
ὥς σέο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”

Τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330

εἰ νῦν ἐν φιλότῃτι λιλαίει εὐνηθῆναι
Ἰδῆς ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα·
πῶς κ' εἴοι, εἴ τις νῶϊ θεῶν αἰειγενετάων
εὐδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
πεφράδοι; οὐκ ἂν ἐγὼ γε τεὸν πρὸς δῶμα νεοίμην 335
ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἴῃ.

ἀλλ' εἰ δὴ ῥ' ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ,
ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτενξεν
Ἥφαιστος, πικινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
ἔνθ' ἵομεν κείμεντες, ἐπεὶ νῦ τοι εὐαδεν εὐνή.” 340

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

“Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν

ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
 χρύσειον· οὐδ' ἂν νῶϊ διαδράκοι Ἡέλιός περ,
 οὗ τε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι.” 345

Ἡ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἦν παράκοιτιν·
 τοῖσι δ' ὑπὸ χθὼν διὰ φύεν νεοθηλέα ποίην,
 λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἢ δ' ὑάκινθον
 πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψός' ἔεργε.
 τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο 350
 καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον ἔερσαι.

ἌΩς ὁ μὲν ἀτρέμας εὖδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ,
 ὕπνῳ καὶ φιλότῃτι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν·
 βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν νήδυμος Ὕπνος,
 ἀγγελίην ἐρέων γαιηόχῳ ἐννοσιγαίῳ· 355
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

“πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμννε,
 καὶ σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὖδει
 Ζεὺς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμ' ἐκάλυνφα·
 Ἥρη δ' ἐν φιλότῃτι παρήπαφεν εὐνηθῆναι.” 360

ἌΩς εἰπὼν ὁ μὲν ὥχετ' ἐπὶ κλυτὰ φύλ' ἀνθρώπων,
 τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.

αὐτίκα δ' ἐν πρώτοισι μέγα προθορῶν ἐκέλευσεν·
 “Ἀργεῖοι, καὶ δὴ αὐτὲ μεθίεμεν Ἑκτορι νίκην
 Πριαμίδῃ, ἵνα νῆας ἔλῃ καὶ κῦδος ἄρῃται; 365

ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὐχεται, οὐνεκ' Ἀχιλλεὺς
 νηυσὶν ἔπι γλαφυρῇσι μένει κεχολωμένος ἦτορ·
 κείνου δ' οὐ τι λήην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
 ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες· 370

ἄσπιδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μέγισται
 ἑσσάμενοι, κεφαλὰς δὲ παναίθησιν κορύθεοσι
 κρύψαντες, χερσὶν τε τὰ μακρότατ' ἔγχε' ἐλόντες,
 ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί

Ἔκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα. 375
 ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὦμφ,
 χείρουι φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μερίζουι δύτω."

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουι ἡδ' ἐπίθοντο·
 τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
 Τυδεΐδης Ὀδυσσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων· 380
 οἰχόμενοι δ' ἐπὶ πάντας Ἀρήϊα τεύχε' ἄμειβον·
 ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηρα δὲ χείρουι δόσκειν.
 αὐτὰρ ἐπεὶ ῥ' ἔσσαντο περὶ χροῖ νώροπα χαλκόν,
 βάν ῥ' ἔμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
 δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
 εἵκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
 ἐν δαὶ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.

Τρώας δ' αὖθ' ἐτέρωθεν ἐκόσμει φαίδιμος Ἔκτωρ.
 δῆ ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
 κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ, 390
 ἦ τοι ὁ μὲν Τρώεσσιν, ὃ δ' Ἀργείοισιν ἀρήγων.
 ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
 Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὔτε θαλάσσης κῦμα τόσον βοάα ποτὶ χέρσον,
 ποντόθεν ὀρνύμενον πνοιῇ Βορέῳ ἀλεγεινῇ· 395
 οὔτε πυρὸς τόσος γε πέλει βρόμος αἰθομένοιο
 οὔρεος ἐν βήσσης, ὅτε τ' ὦρετο καίεμεν ὕλην·
 οὔτ' ἄνεμος τόσος γε περὶ δρυσὶν ὑψικόμοισι
 ἡπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
 ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνῇ 400
 δεινὸν ἀϋσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἔκτωρ
 ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
 τῇ ῥα δῶυ τελαμῶνε περὶ στήθεσσι τετάσθην,
 ἦ τοι ὁ μὲν σάκεος, ὃ δὲ φασγάνου ἀγρυροήλου· 405
 τῷ οἱ ῥυσάσθην τέρενα χροά. χῶσατο δ' Ἔκτωρ,

ὅττι ῥά οἱ βέλος ὦκ' ἐτώσιον ἔκφυγε χειρός,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλά, θοάων ἔχματα νηῶν, 410
 πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἐν αἰέρας
 στηῆθος βεβλήκει ὑπὲρ ἄντυγος ἀγχόθι δειρήσ,
 στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμε πάντη.
 ὥς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεείου γίγνεται ὁδμή 415
 ἐξ αὐτῆς, τὸν δ' οὐ περ ἔχει θράσος ὅς κεν ἴδῃται
 ἐγγὺς ἐών, χαλεπὸς δὲ Διὸς μέγαλοιο κεραινός,
 ὥς ἔπειτ' Ἑκτορος ὦκα χαμαὶ μένος ἐν κονίῃσι.
 χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν,
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς
 αἰχμάς· ἀλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνεΐας καὶ δῖος Ἀγένωρ 425
 Σαρπηδῶν τ', ἀρχὸς Λυκίων, καὶ Γλαῦκος ἀμύμων.
 τῶν δ' ἄλλων οὐ τίς εὖ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἐταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὄφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἱ ὄπισθε μάχης ἦδὲ πτολέμοιο 430
 ἔστασαν ἠνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες·
 οἱ τόν γε προτὶ ἄστν φέρον βαρέα στενάχοντα.
 Ἄλλ' ὅτε δὴ πόρον ἶξον εὐρρεῖος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, καὶ δέ οἱ ὕδωρ 435
 χεῦαν· ὁ δ' ἐμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
 ἐζόμενος δ' ἐπὶ γούνα κελαινεφὲς αἷμ' ἀπέμεσεν·
 αὐτίς δ' ἐξοπίσω πλήτο χθονί, τῷ δέ οἱ ὄσσε

νύξ ἐκάλυψε μέλαινα· βέλος δ' ἔτι θυμὸν ἐδάμνα.

Ἄργεῖοι δ' ὥς οὖν ἴδον Ἑκτορα νόσφι κιόντα, 440
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

ἔνθα πολὺν πρῶτιστος Ὀϊλῆος ταχὺς Αἴας
Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι

Ἦνοπίδην, δν ἄρα νύμφη τέκε νηῆς ἀμύμων 445
Ἦνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος.

τὸν μὲν Ὀϊλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.

τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ 450
Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον,

νιδὸν Ἀρηϊλύκοιο, δι' ὦμου δ' ὄβριμον ἔγχος
ἔσχευ, ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῷ.

Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο μακρὸν αὔσας·
“οὐ μὰν αὐτ' ὅτῳ μεγαθύμου Πανθοΐδαο

χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, 455
ἀλλὰ τις Ἀργείων κόμισε χροῖ, καί μιν ὅτῳ
αὐτῷ σκηπτόμενον κατίμεν δόμον Ἀΐδος εἴσω.”

Ὡς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·
Αἴαντι δὲ μάλιστα δαΐφροني θυμὸν ὄρινε,

τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.

Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
λικριφὶς αἰτίας, κόμισεν δ' Ἀντήνορος νιδὸς

Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον. 465
τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ,

νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε·
τοῦ δὲ πολὺ πρότερον κεφαλῇ στόμα τε ῥινές τε

οὐδ' εἰ πληντ' ἢ περ κνήμαι καὶ γούνα πεσόντος.
Αἴας δ' αὐτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι·

“φράζεο. Πουλυδάμα, καί μοι νημερτὲς ἐνίσπες, 470

ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
 ἄξιος; οὐ μὲν μοι κακὸς εἶδεται οὐδὲ κακῶν ἔξ,
 ἀλλὰ κασίγνητος Ἀντήνορος ἱπποδάμοιο,
 ἦ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐφείκει."

Ἦ ῥ' εὖ γινώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν 475

ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρὶ,
 ἀμφὶ κασιγνήτῳ βεβαῶς· ὁ δ' ὕφελκε ποδοῖν.

τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο μακρὸν αὐσας·

"Ἀργεῖοι λόμωροι, ἀπειλάων ἀκόρητοι,

οὗ θην οἴοισίν γε πόνος τ' ἔσεται καὶ οἷζυς 480

ἡμῖν, ἀλλὰ ποθ' ὧδε κατακτενέεσθε καὶ ὕμμες.

φράζεσθ' ὥς ὑμῖν Πρόμαχος δεδμημένος εὔδει

ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτοιο γε ποιυῇ

δηρὸν ἄτιτος ἔη· τῷ καὶ τίς τ' εὐχεται ἀνὴρ

γνωτὸν ἐνὶ μεγάροισιν ἀρής ἀλκτῆρα λιπέσθαι." 485

ἄΩς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο·

Πηνέλεω δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·

ὠρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἔρωήν

Πηνελέω ἀνακτος· ὁ δ' οὔτασεν Ἴλιονῆα,

υἷὸν Φόρβαντος πολυμήλου, τὸν ῥα μάλιστα 490

Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὅπασσε·

τῷ δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκεν Ἴλιονῆα.

τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα,

ἐκ δ' ὧσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρὸ 495

καὶ διὰ ἱνίου ἦλθεν, ὁ δ' ἔξετο χεῖρε πετάσσας

ἄμφω· Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξὺ

αὐχένα μέσσον ἐλασσειν, ἀπήραξεν δὲ χαμᾶζε

αὐτῇ σὺν πῆληκι κάρη· ἔτι δ' ὄβριμον ἔγχος

ἦεν ἐν ὀφθαλμῷ· ὁ δὲ φῆ κώδειαν ἀνασχῶν

πέφραδ' ἐπεὶ Τρώεσσι καὶ εὐχόμενος ἔπος ηὔδα· 500

"εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἴλιονῆος

πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·

οὐδὲ γὰρ ἦ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
 ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὅπποτε κεν δὴ
 ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν.” 505

Ὡς φάτο, τοὺς δ’ ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυνίᾳ,
 πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ’ ἔχουσαι,
 ὅς τις δὴ πρῶτος βροτόεντ’ ἀνδράγρι’ Ἀχαιῶν
 ἦρατ’, ἐπεὶ ῥ’ ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510

Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὔτα
 Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
 Φάληκην δ’ Ἀντίλοχος καὶ Μέρμερον ἐξενάριξε·
 Μηριόνης δὲ Μόρυν τε καὶ Ἴπποτίωνα κατέκτα,
 Τεῦκρος δὲ Προθόωνά τ’ ἐνήρατο καὶ Περιφήτην· 515

Ἀτρεΐδης δ’ ἄρ’ ἔπειθ’ Ὑπερήνορα, ποιμένα λαῶν,
 οὔτα κατὰ λαπάρην, διὰ δ’ ἔντερα χαλκὸς ἄφυσσε
 δηρώσας· ψυχὴ δὲ κατ’ οὔταμένην ὠτειλὴν
 ἔσσυτ’ ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψε.
 πλείστους δ’ Αἴας εἶλεν, Ὀϊλήος ταχὺς υἱός· 520

οὐ γάρ οἱ τις ὁμοῖος ἐπισπένθαι ποσὶν ἦεν
 ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση.

ΙΛΙΑΔΟΣ Ο.

Παλίωξις παρὰ τῶν νεῶν.

Αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν
φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
οἱ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
χλωροὶ ὑπαὶ δείους, πεφοβημένοι· ἔγρετο δὲ Ζεὺς
Ἰδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης,
στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιοὺς,
τοὺς μὲν ὀρινομένους, τοὺς δὲ κλονέοντας ὀπισθεν
Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα·
Ἔκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
ἦαθ', ὃ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων,
αἶμ' ἐμέων, ἐπεὶ οὐ μιν ἀφαιρότατος βάλλ' Ἀχαιῶν.
τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν·
“ἦ μάλα δὴ κακότεχνος, ἀμήχανε, σὸς δόλος, Ἥρη,
Ἔκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαοὺς.
οὐ μὰν οἷδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
πρώτῃ ἐπαύρηαι καί σε πληγῇσιν ἱμάσσω.
ἦ οὐ μέμνη ὅτε τ' ἐκρέμω ὑψόθεν, ἐκ δὲ ποδοῖν
ἄκμονας ἦκα δύω, περὶ χερσὶ δὲ δεσμὸν ἔηλα
χρύσειον ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν
ἐκρέμω· ἡλάστεον δὲ θεοὶ κατὰ μακρὸν Ὀλυμπον,
λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὅφρ' ἂν ἴκηται

5

10

15

20

Λαοῖ

γῆν ὀλιγῆπελέων· ἐμὲ δ' οὐδ' ὧς θυμὸν ἀνλῖει
 ἀζηχῆς ὀδύνη Ἡρακλῆος θείοιο, 25
 τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
 πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
 καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας.
 τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνῆγαγον αὖτις
 Ἄργος ἐς ἱππόβοτον, καὶ πολλὰ περ ἀθλήσαντα. 30
 τῶν σ' αὖτις μνήσω, ἵν' ἀπολλήξῃς ἀπατάων,
 ὄφρα ἴδῃ ἦν τοι χραίσμη φιλότης τε καὶ εὐνή,
 ἦν ἐμίγῃς ἐλθοῦσα θεῶν ἅπο καὶ μ' ἀπάτησας."

ἌΩς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 35
 "ἴστω νῦν τόδε Γαῖα καὶ Οὐρανὸς εὐρύς ὑπερθε
 καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος
 ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
 σή θ' ἱερὴ κεφαλὴ καὶ νωῖτερον λέχος αὐτῶν
 κουρίδιον, τὸ μὲν οὐκ ἂν ἐγὼ ποτε μὰψ ὁμοσάιμι· 40
 μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
 πημαίνει Τρῳάς τε καὶ Ἑκτορα, τοῖσι δ' ἀρήγει,
 ἀλλὰ που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
 τειρομένους δ' ἐπὶ νηυσὶν ἰδὼν ἐλέησεν Ἀχαιοῦς.
 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
 τῇ ἴμεν ἢ κεν δὴ σύ, κελαινεφές, ἡγεμονεύῃς."

ἌΩς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
 ἴσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
 τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
 αἰψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
 ἀλλ' εἰ δὴ ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
 ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
 Ἰρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον, 55

ὄφρ' ἣ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 ἔλθῃ, καὶ εἴπησι Ποσειδάωνι ἄνακτι
 παυσάμενον πολέμοιο τὰ ἂ πρὸς δῶμαθ' ἰκέσθαι,
 Ἔκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
 αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων 60
 αἱ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιοὺς
 αὐτὶς ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
 φεύγοντες δ' ἐν νηυσὶ πολυκλήϊσι πέσωσι
 Πηλεΐδew Ἀχιλῆος· ὁ δ' ἀνστήσει δὴν ἑταῖρον
 Πάτροκλον· τὸν δὲ κτενεῖ ἔγχρῃ φαίδιμος Ἔκτωρ 65
 Ἴλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηοὺς
 τοὺς ἄλλους, μετὰ δ' υἷδν ἐμὸν Σαρπηδόνα δῖον.
 τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα δῖος Ἀχιλλεύς.
 ἐκ τοῦ δ' ἄν τοι ἔπειτα παλῖωξιν παρὰ νηῶν
 αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰς ὃ κ' Ἀχαιοὶ 70
 Ἴλιον αἰπὺν ἔλοιεν Ἀθηναίης διὰ βουλὰς.
 τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον
 ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἑάσω,
 πρὶν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
 ὥς οἱ ὑπέστην πρῶτον, ἐμῶ δ' ἐπέενυσα κάρητι, 75
 ἥματι τῷ ὅτ' ἐμεῖο θεὰ Θέτις ἥψατο γούνων,
 λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.”
 Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλυμπον.
 ὥς δ' ὅτ' ἄν ἀτίξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν 80
 γαίαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ,
 “ἐνθ' εἴην, ἣ ἐνθα,” μενοινήσῃσι τε πολλὰ,
 ὥς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη·
 ἵκετο δ' αἰπὺν Ὀλυμπον, ὀμηγερέεσσι δ' ἐπήλθεν
 ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἱ δὲ ἰδόντες 85
 πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
 ἣ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρήφ

δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θεούσα,
καί μιν φωνήσας· ἔπεα πτερόεντα προσηύδα·
“Ἥρη, τίπτε βέβηκας ; ἀτυζομένη δὲ ἔοικας· 90
ἢ μάλα δὴ σ’ ἐφόβησε Κρόνου πάϊς, ὅς τοι ἀκοίτης.”

Τὴν δ’ ἡμείβετ’ ἔπειτα θεὰ λευκώλενος Ἥρη·
“μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτή,
οἷος ἐκείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.
ἀλλὰ σύ γ’ ἄρχε θεοῖσι δόμοις ἐνὶ δαιτὸς εἵσης· 95
ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσσαι ἀθανάτοισιν,
οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται· οὐδέ τί φημι
πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὐφρων.”

Ἥ μὲν ἄρ’ ὥς εἰποῦσα καθέζετο πότνια Ἥρη, 100
ᾤχθησαν δ’ ἀνὰ δῶμα Διὸς θεοί· ἢ δ’ ἐγέλασσε
χείλεσιν, οὐδὲ μέτωπον ἐπ’ ὀφρύσι κυανέησιν
ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα·

“νήπιοι, οἱ Ζηνὶ μενεαίνομεν ἀφρονέοντες·
ἢ ἔτι μιν μέμαμεν καταπανσέμεν ἄσπον ἰόντες 105
ἢ ἔπει ἡὲ βίη· ὁ δ’ ἀφήμενος οὐκ ἀλεγίζει
οὐδ’ ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσι
κάρτεϊ τε σθένει τε διακριδὸν εἶναι ἄριστος.
τῷ ἔχεθ’ ὅττι κεν ὕμμι κακὸν πέμπησιν ἐκάστω.
ἦδη γὰρ νῦν ἔλπομ’ Ἄρηϊ γε πῆμα τετύχθαι· 110
νῖος γάρ οἱ ὄλωλε μάχῃ ἐνὶ, φίλτατος ἀνδρῶν,
Ἀσκάλαφος, τόν φησιν δν ἔμμεναι ὄβριμος Ἄρης.”

ᾧς ἔφατ’, αὐτὰρ Ἄρης θαλερῶ πεπλήγετο μηρῷ
χερσὶ καταπρηνέσας, ὀλοφυρόμενος δ’ ἔπος ἤνδα·
“μή νῦν μοι νεμεσήσεται, Ὀλύμπια δώματ’ ἔχοντες, 115
τίσασθαι φόνον νῖος ἰόντ’ ἐπὶ νῆας Ἀχαιῶν,
εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
κεῖσθαι ὁμοῦ νεκύεσσι μεθ’ αἵματι καὶ κονίησιν.”

ᾧς φάτο, καὶ ῥ’ ἵππους κέλετο Δεῖμόν τε Φόβον τε

ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
 ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
 πᾶρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
 εἰ μὴ Ἀθήνη πᾶσι περιδείσασα θεοῖσιν
 ὦρτο διέκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσε,
 τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἴλετο καὶ σάκος ὦμων,
 ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἐλοῦσα 126
 χάλκεον· ἥ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα·
 “μαινόμενε, φρένας ἡλέ, διέφθορας· ἥ νύ τοι αὐτως
 οὐατ' ἀκουέμεν ἐστί, νόος δ' ἀπόλωλε καὶ αἰδώς.
 οὐκ αἶτις ἄ τέ φησι θεὰ λευκώλενος Ἥρη,
 130 ἥ δὴ νῦν πᾶρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν;
 ἥ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλὰ
 ἀψ ἴμεν Οὐλυμπόνδε καὶ ἀχνύμενός περ ἀνάγκη,
 αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι;
 αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιοὺς 135
 λείψει, ὃ δ' ἡμέας εἴσι κυδοιμήσων ἐς Ὀλυμπον,
 μάρψει δ' ἐξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
 τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἱὸς ἐῆος·
 ἦδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
 ἦ πέφατ', ἥ καὶ ἔπειτα πεφήσεται· ἀργαλέον δὲ 140
 πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε.”
 ὧς εἰποῦς ἵδρυσε θρόνῳ ἐνι θοῦρον Ἄρηα.
 Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτὸς
 Ἰρίν θ', ἥ τε θεοῖσι μετ' ἀγγελος ἀθανάτοισι,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα· 145
 “Ζεὺς σφὼ εἰς Ἰδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
 αὐτὰρ ἐπὴν ἔλθητε, Διὸς τ' εἰς ὧπα ἴδησθε,
 ἔρδειν ὅττι κε κείνος ἐποτρύνῃ καὶ ἀνώγῃ.”
 Ἥ μὲν ἄρ' ὧς εἰποῦσα πάλιν κίε πότνια Ἥρη,
 ἔζετο δ' εἰνὶ θρόνῳ· τῷ δ' αἰξάντε πετέσθην. 150
 Ἰδην δ' ἴκανον πολυπίδακα, μητέρα θηρῶν,

εὔρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
 ἤμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
 τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
 στήτην· οὐδὲ σφωῖν ἰδὼν ἐχολώσατο θυμῷ, 155
 ὅττι οἱ ᾧκ' ἐπέεσσι φίλης ἀλόχοιο πιθέσθην,
 Ἴριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἄνακτι
 πάντα τὰδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
 παυσάμενόν μιν ἄνωχθι μάχης ἥδὲ πτολέμοιο 160
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα δῖαν.
 εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται, ἀλλ' ἀλογήσει,
 φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσση
 μείναι, ἐπεὶ εὖ φημι βίῃ πολὺν φέρτερος εἶναι 165
 καὶ γενεῇ πρότερος· τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
 ἴσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”
 Ὡς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ᾧκέα Ἴρις,
 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.
 ὥς δ' ὅτ' ἂν ἐκ νεφέων πτήται νιφὰς ἢ ἐχάλασα 170
 ψυχρὴ ὑπὸ ῥίπῃς αἰθρηγενέος Βορέας,
 ὥς κραιπνῶς μεμανῖα διέπτατο ᾧκέα Ἴρις,
 ἀγχού δ' ἵσταμένη προσέφη κλυτὸν ἐννοσίγαιον·
 “ἀγγελίην τινά τοι, γαίηοχε κυανοχαῖτα,
 ἦλθον δεῦρο φέρουσα παρὰ Διὸς αἰγιόχοιο. 175
 παυσάμενόν σ' ἐκέλευσε μάχης ἥδὲ πτολέμοιο
 ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα δῖαν.
 εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσεις, ἀλλ' ἀλογήσεις,
 ἠπείλει καὶ κείνος ἐναντίβιον πολεμίζων
 ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγει 180
 χεῖρας, ἐπεὶ σέο φησὶ βίῃ πολὺν φέρτερος εἶναι
 καὶ γενεῇ πρότερος· σὸν δ' οὐκ ὄθεται φίλον ἦτορ
 ἴσόν οἱ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·
 “ὦ πόποι, ἦ ῥ' ἀγαθὸς περ ἐὼν ὑπέροπλον ἔειπεν, 185
 εἴ μ' ὁμότιμον ἐόντα βίῃ ἀέκοντα καθέξει.

τρῆς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
 Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης, ἐνέροισιν ἀνάσσω.
 τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·
 ἦ τοι ἐγὼν ἔλαχον πολὴν ἅλα ναιέμεν αἰεὶ 190

παλλομένων, Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα,
 Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι·
 γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος.

τῷ ῥα καὶ οὗ τι Διὸς βέομαι φρεσίν, ἀλλὰ ἔκηλος
 καὶ κρατερός περ ἐὼν μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195

χερσὶ δὲ μή τί με πάγχυ κακὸν ὥς δειδισσέσθω·
 θυγατέρεσσιν γάρ τε καὶ νιάσι βέλτερον εἶη
 ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός,
 οἳ ἔθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκη.”

Τὸν δ' ἡμείβετ' ἔπειτα ποδῆνεμος ὠκέα Ἴρις· 200

“οὕτω γὰρ δὴ τοι, γαίηοχε κυανοχαῖτα,
 τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
 ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν.
 οἷσθ' ὥς πρεσβυτέροισιν Ἑρινύες αἰὲν ἔπονται.”

Τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων· 205

“Ἴρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
 ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ.
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅππότε ἄν ισόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ

νεικεῖν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210

ἀλλ' ἦ τοι νῦν μὲν κε νεμεσσηθεὶς ὑποεἰξω·
 ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ·

αἶ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,
 Ἥρης Ἑρμείω τε καὶ Ἥφαιστοιο ἄνακτος,
 Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215

ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἵστω τοῦθ', ὅτι νῶϊν ἀνήκεστος χόλος ἔσται.”

Ὡς εἰπὼν λῖπε λαὸν Ἀχαιϊκὸν ἐννοσίγαιος,
δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς· 220
“ ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἑκτορα χαλκοκορυστήν·
ἦδη μὲν γάρ τοι γαίηοχος ἐννοσίγαιος
οἴχεται εἰς ἅλα διὰν, ἀλευάμενος χόλον αἰπὺν
ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,
οἳ περ ἐνέριτοί εἰσι θεοί, Κρόνον ἀμφὶς ἑόντες. 225
ἀλλὰ τόδ' ἡμὲν ἐμοὶ πολὺ κέρδιον ἢδέ οἱ αὐτῷ
ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξε
χεῖρας ἐμάς, ἐπεὶ οὐ κεν ἀνιδρωτί γ' ἐτελέσθη.
ἀλλὰ σύ γ' ἐν χείρεσσι λάβ' αἰγίδα θυσσανόεσσαν,
τῇ μάλ' ἐπισσεῖων φοβέειν ἥρωας Ἀχαιούς· 230
σοὶ δ' αὐτῷ μελέτω, ἐκατηβόλε, φαίδιμος Ἑκτωρ·
τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοὶ
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται.
κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο.” 235

Ὡς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
βῆ δὲ κατ' Ἰδαίῳν ὀρέων, ἱρηκὶ ἐοικὼς
ὦκέϊ φασσοφόνῳ, ὃς τ' ὦκιστος πετεηνῶν.
εὐρ' υἱὸν Πριάμοιο δαΐφρονος, Ἑκτορα δῖον,
ἡμενον, οὐδ' ἔτι κεῖτο, νέον δ' ἐσαγείρετο θυμόν, 240
ἀμφὶ ἐ γινώσκων ἐτάρους· ἀτὰρ ἄσθμα καὶ ἰδρὼς
παύετ', ἐπεὶ μιν ἔγειρε Διὸς νόος αἰγιόχοιο.
ἀγχοῦ δ' ἰστάμενος προσέφη ἐκάεργος Ἀπόλλων·
“ Ἑκτορ, υἱὲ Πριάμοιο, τίη δὲ σὺ νόσφιν ἀπ' ἄλλων
ἦσ' ὀλιγηπελέων; ἦ ποῦ τί σε κῆδος ἰκάνει; ” 245

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἑκτωρ·
“ τίς δὲ σύ ἐσσι φέριστε θεῶν, ὃς μ' εἴρειαι ἄντην;

οὐκ αἶεις ὃ με νηυσὶν ἐπὶ πρύμνησιν Ἀχαιῶν
 οὓς ἐτάρους ὀλέκοντα βοὴν ἀγαθὸς βάλεν Αἴας
 χερμαδίῳ πρὸς στήθος, ἔπαυσε δὲ θούριδος ἀλκῆς ; 250
 καὶ δὴ ἐγὼ γ' ἐφάμην νέκυας καὶ δῶμ' Ἀΐδαο
 ἥματι τῷδ' ἵζεσθαι, ἐπεὶ φίλον αἶον ἦτορ."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 "θάρσει νῦν· τοῖόν τοι ἀοσσητῆρα Κρονίων
 ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
 Φοῖβον Ἀπόλλωνα χρυσάορον, ὃς σε πάρος περ
 ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
 ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπὶ ὀτρυνον πολέεσσι
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους·
 αὐτὰρ ἐγὼ προπάροιθε κιῶν ἵπποισι κέλευθον 260
 πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιοὺς."

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο, 265
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις αἵσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 ὥς Ἐκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα
 ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδῆν. 270
 οἱ δ' ὥς τ' ἢ ἔλαφον κεραδὺν ἢ ἄγριον αἶγα
 ἐσσεύαντο κύνες τε καὶ ἄνθρωποι ἀγροῖωται·
 τὸν μὲν τ' ἠλίβατος πέτρῃ καὶ δάσκιος ὕλη
 εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἵσιμον ἦεν·
 τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λῖς ἡϋγένειος 275
 εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
 ὥς Δαναοὶ ἦος μὲν ὀμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσιν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 αὐτὰρ ἐπεὶ ἴδον Ἐκτορ' ἐποιχόμενον στίχας ἀνδρῶν,

τάρβησαν, πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. 280

Τοῖσι δ' ἔπειτ' ἀγόρευε Θόας, Ἀνδραίμονος υἱός,
 Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι,
 ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἐ παῦροι Ἀχαιῶν
 νίκων, ὅπποτε κοῦροι ἐρίσσειαν περὶ μύθων·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν· 285

“ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι,
 οἷον δὴ αὐτ' ἐξαυτὶς ἀνέστη κῆρας ἀλύξας
 Ἔκτωρ· ἦ θήν μιν μάλα ἔλπετο θυμὸς ἐκάστω
 χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.

ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290

Ἔκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
 ὥς καὶ νῦν ἔσσεσθαι ὀτομαι· οὐ γὰρ ἄτερ γε
 Ζηνὸς ἐριγδούπου πρόμος ἴσταται ὧδε μενοιῶν.

ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295

αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
 στήομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες,
 δούρατ' ἀνασχόμενοι· τὸν δ' οἶω καὶ μεμαῶτα
 θυμῷ δέισεσθαι Δαναῶν καταδῦναι ὄμιλον.”

ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύουν ἡδ' ἐπίθοντο·
 οἱ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα, 301

Τεῦκρον Μηριόνην τε Μέγην τ', ἀτάλαντον Ἀρηϊ,
 ὕσμινην ἥρτυνον, ἀριστῆας καλέσαντες,
 Ἔκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
 ἢ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305

Τρώες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἔκτωρ
 μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
 εἰμένος ὥμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν,
 δεινὴν ἀμφιδάσειαν ἀριπρέπέ', ἦν ἄρα χαλκεὺς
 Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν· 310
 τὴν ἄρ' ὃ γ' ἐν χεῖρεσσιν ἔχων ἡγήσατο λαῶν.

Ἄργεῖοι δ' ὑπέμειναν ἀολλέες, ὄρτο δ' αὐτὴ
 ὄξεϊ' ἀμφοτέρωθεν, ἀπὸ νευρήφι δ' οἷστοι
 θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν χροῖ πῆγνυτ' ἀρηϊθῶων αἰζήων, 315
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἴσταντο λιλαιόμενα χροὸς ἄσαι.
 ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός.
 αὐτὰρ ἐπεὶ κατ' ἐνῶπα ἰδὼν Δαναῶν ταχυπώλων 320
 σείσ', ἐπὶ δ' αὐτὸς ἄϋσε μάλα μέγα, τοῖσι δὲ θυμὸν
 ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
 οἱ δ' ὥς τ' ἦε βοῶν ἀγέλην ἢ πῶῦ μέγ' οἶων
 θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῶ,
 ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
 ὥς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
 ἦκε φόβον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὄπαζεν.

Ἐνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης.
 Ἐκτῶρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἐπεφνε,
 τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
 τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἐταῖρον·
 Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν.
 ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
 ἔσκε Μέδων, Αἶαντος ἀδελφεός· αὐτὰρ ἔναιεν
 ἐν Φυλάκῃ γαίης ἀπο πατρίδος, ἄνδρα κατακτάς, 335
 γνωτὸν μητρυνῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεύς·
 Ἴασος αὐτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
 υἱὸς δὲ Σφήλῳιο καλέσκετο Βουκολίδαο.
 Μηκιστῇ δ' ἔλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
 πρώτη ἐν ὑσμίνῃ, Κλονίου δ' ἔλε δῖος Ἀγῆνωρ. 340
 Δηϊόχον δὲ Πάρις βάλε νείατον ὦμον ὀπισθε
 φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσεν.
 Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοὶ

τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκη. 345
 "Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 " νηυσὶν ἐπισσεύεσθαι, ἔαν δ' ἔναρα βροτόεντα·
 ἦν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
 γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
 ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο."

ἌΩς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
 κεκλόμενος Τρώεσσι κατὰ στίχας· οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματος ἵππους
 ἡχῇ θεσπεσίῃ· προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
 ῥεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
 μακρὴν ἢδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίγνεται, ὁππότε ἀνὴρ σθένεος πειρώμενος ᾗσι.
 τῇ ῥ' οἷ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων 360
 αἰγίδ' ἔχων ἐρίτιμον· ἔρειπε δὲ τείχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσσης,
 ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν,
 ἄψ αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.
 ὥς ῥα σύ, ἦϊε Φοῖβε, πολὺν κάματον καὶ οἰζὺν 365
 σύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.

ἌΩς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
 ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
 χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὗρος Ἀχαιῶν, 370
 εὖχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
 " Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεὶ περ πολυπύρῳ
 ἦ βοδὸς ἦ ὄϊος κατὰ πίονα μηρία καίων
 εὖχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
 τῶν μνῆσαι καὶ ἄμνον, Ὀλύμπιε, νηλεὲς ἡμαρ, 375

μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”

ὥς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε μητίετα Ζεὺς,
ἀράων αἰών Νηληϊάδαο γέροντος.

Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380

οἱ δ' ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὁππότε' ἐπέιγῃ
ἰς ἀνέμον· ἦ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τείχος ἔβαινον,

ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνῃσι μάχοντο 385

ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,

οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες

μακροῖσι ξυστοῖσι, τά ῥά σφ' ἐπὶ νηυσὶν ἔκειτο

ναῦμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

Πάτροκλος δ' ἦος μὲν Ἀχαιοὶ τε Τρῶές τε 390

τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

τόφρ' ὃ γ' ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο

ἦστό τε καὶ τὸν ἕτερπε λόγοις, ἐπὶ δ' ἔλκεϊ λυγρῷ

φάρμακ' ἀκέσματ' ἔπασσε μελαινάων ὀδυνάων.

αὐτὰρ ἐπεὶ δὴ τείχος ἐπεσσυμένους ἐνόησε 395

Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,

ῥμωξέν τ' ἄρ' ἔπειτα καὶ ὦ πεπλήγετο μηρὼ

χερσὶ καταπρηνέσσ', ὀλοφυρόμενος δ' ἔπος ἠΐδα·

“Εὐρύπυλ', οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης

ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νείκος ὄρωρεν· 400

ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγὼ γε

σπεύσομαι εἰς Ἀχιλῆα, ἵν' ὀτρύνω πολεμίζειν.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω

παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου.”

Τὸν μὲν ἄρ' ὥς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοὶ

Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδ' ἐδύναντο 406

πανροτέρους περ ἑόντας ἀπώσασθαι παρὰ νηῶν·

οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
 ῥήξάμενοι κλισίῃσι μιγήμεναι ἥδὲ νέεσσιν.
 ἀλλ' ὥς τε στάθμη δόρυ νήϊον ἐξιθύνει 410
 τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
 εὖ εἶδῃ σοφίης ὑποθημοσύνησιν Ἀθήνης,
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε·
 ἄλλοι δ' ἄμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν,
 Ἔκτωρ δ' ἄντ' Αἴαντος εἰείσατο κυδαλίμοιο. 415
 τὼ δὲ μῆς περὶ νηὸς ἔχον πόνον, οὐδ' ἐδύναντο
 οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρήσαι πυρὶ νῆα
 οὔθ' ὁ τὸν ἄψ ὥσασθαι, ἐπεὶ ῥ' ἐπέλασσε γε δαίμων.
 ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,
 πῦρ ἐς νῆα φέροντα, κατὰ στήθεος βάλε δουρί· 420
 δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.
 Ἔκτωρ δ' ὥς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
 ἐν κούῃσι πεσόντα νεὸς προπάροιθε μελαίνης,
 Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
 μὴ δὴ πω χάζεσθε μάχης ἐν στείνεϊ τῷδε,
 ἀλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα.”

ἌΩς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
 τοῦ μὲν ἄμαρθ', ὁ δ' ἔπειτα Λυκόφρονα, Μάστορος υἱόν,
 Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ 431
 ναί', ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισι,
 τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξεῖ χαλκῷ,
 ἐσταότ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κούῃσι
 νηὸς ἄπο πρύμνης χαμάδις πέσε, λύντο δὲ γυῖα. 435
 Αἴας δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
 “Τεῦκρε πέπον, δὴ νῶϊν ἀπέκτατο πιστὸς ἐταῖρος
 Μαστορίδης, ὃν νῶϊ Κυθηρόθεν ἔνδον ἐόντα
 ἴσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισι·

τὸν δ' Ἐκτωρ μεγάθυμος ἀπέκτανε. ποῦ νύ τοι ἰοὶ 440
ὠκύμοροι καὶ τόξον, ὃ τοι πόρε Φοῖβος Ἀπόλλων;''

ἄΩς φάθ', ὁ δὲ ξυνέηκε, θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
ιοδόκον· μάλα δ' ὦκα βέλεα Τρώεσιν ἐφίει.
καὶ ῥ' ἔβαλε Κλείτον, Πεισήνορος ἀγλαὸν υἱόν, 445

Πουλυδάμαντος ἐταῖρον, ἀγανοῦ Πανθοῖδαο,
ἠνία χερσὶν ἔχοντα· ὁ μὲν πεπόνητο καθ' ἵππους·
τῇ γὰρ ἔχ' ἥ ῥα πολὺ πλείσται κλονέοντο φάλαγγες,
Ἐκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ. 450

αὐχένι γάρ οἱ ὀπισθε πολύστονος ἔμπεσεν ἰός·
ἦριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
κείν' ὄχρα κροτέοντες. ἀναξ δ' ἐνόησε τάχιστα
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἦλυθεν ἵππων.
τοὺς μὲν ὃ γ' Ἀστυνόῳ Προτιάονος νιέϊ δῶκε, 455
πολλὰ δ' ἐπότηρνε σχεδὸν ἴσχειν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.

Τεῦκρος δ' ἄλλον οἷστον ἐφ' Ἐκτορι χαλκοκορυστῇ
αἶνυτο, καὶ κεν ἔπαυσε μάχης ἐπὶ νηυσὶν Ἀχαιῶν,
εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460

ἀλλ' οὐ λήθε Διὸς πυκινὸν νόον, ὅς ῥ' ἐφύλασσεν
Ἐκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα,
ὅς οἱ ἐϋστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλη
ἰὸς χαλκοβαρής, τόξον δέ οἱ ἔκπεσε χειρός. 465

Τεῦκρος δ' ἐρρίγησε, κασίγνητον δὲ προσηύδα·
“ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μῆδεα κείρει
δαίμων ἡμετέρης, ὃ τέ μοι βιὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα
πρώϊον, ὃφρ' ἀνέχοιτο θαμὰ θρόσκοντας οἷστους.” 470

Τὸν δ' ἡμέμβετ' ἔπειτα μέγας Τελαμώνιος Αἴας·

“ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
 κείσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγέρας·
 αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὦμφ
 μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475

μὴ μὰν ἀσπουδί γε δαμασσάμενοί περ ἔλοιεν
 νῆας ἐϋστέλμους, ἀλλὰ μνησώμεθα χάρμης.”
 ὦς φάθ’, ὁ δ’ αὖ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
 αὐτὰρ ὃ γ’ ἄμφ’ ὦμοισι σάκος θέτο τετραθέλμυνον,
 κρατὶ δ’ ἐπ’ ἰφθίμῳ κυνέην εὖτυκτον ἔθηκεν 480
 ἵππουριν, δεινὸν δὲ λόφος καθύπερθευ ἔνευεν·
 εἴλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξεῖ χαλκῷ,
 βῆ δ’ ἰέναι, μάλα δ’ ὦκα θέων Αἴαντι παρέστη.

Ἔκτωρ δ’ ὥς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
 Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὔσας· 485
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
 νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν
 ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
 ῥεῖα δ’ ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, 490
 ἡμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίζῃ,
 ἢ δ’ ὅτινας μινύθῃ τε καὶ οὐκ ἐθέλησιν ἀμύνειν,
 ὥς νῦν Ἀργεῖων μινύθει μένος, ἅμμι δ’ ἀρήγει.
 ἀλλὰ μάχεσθ’ ἐπὶ νηυσὶν ἀολλέες· ὅς δέ κεν ὑμέων
 βλήμενος ἦε τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, 495
 τεθνάτω· οὐ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
 τεθνάμεν· ἀλλ’ ἄλοχός τε σόῃ καὶ παῖδες ὀπίσσω,
 καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν.”

ὦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου· 500
 Αἴας δ’ αὖθ’ ἐτέρωθεν ἐκέκλετο οἷς ἐτάροισιν·
 “αἰδώς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
 ἢ σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.

ἢ ἔλπεσθ', ἦν νῆας ἔλη κορυθαίολος Ἑκτωρ,
 ἐμβαδὸν ἵξεσθαι ἦν πατρίδα γαῖαν ἕκαστος ; 505
 ἦ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
 Ἑκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει ;
 οὐ μὰν ἐς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
 ἡμῖν δ' οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων,
 ἦ αὐτοσχεδὴ μῖξαι χεῖράς τε μένος τε. 510
 βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον ἢ ἐβιῶναι,
 ἦ δητὰ στρεῦγεςθαι ἐν αἰνῇ δηϊοτήτι
 ὦδ' αὐτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."

Ὡς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἕκαστου.
 ἔνθ' Ἑκτωρ μὲν ἔλε Σχεδίου, Περιμήδεος υἱόν, 515
 ἀρχὸν Φωκῶν, Αἴας δ' ἔλε Λαοδάμαντα
 ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
 Πουλυδάμας δ' ὦτον Κυλλήνιον ἐξενάριξε,
 Φυλεΐδew ἕταρον, μεγαθύμων ἀρχὸν Ἑπειῶν.
 τῷ δὲ Μέγης ἐπόρουσεν ἰδὼν· ὁ δ' ὕπαιθα λιάσθη 520
 Πουλυδάμας· καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων
 εἶα Πάνθου υἱὸν ἐνὶ προμάχοισι δαμῆναι·
 αὐτὰρ ὃ γε Κροίσμου στῆθος μέσον οὔτασε δουρί.
 δούπησεν δὲ πεσών· ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
 τόφρα δὲ τῷ ἐπόρουσε Δόλοψ, αἰχμῆς εὖ εἰδώς, 525
 Λαμπετιδῆς, δὴν Λάμπος ἐγείνατο φέρτατον υἱόν,
 Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς,
 ὃς τότε Φυλεΐδαο μέσον σάκος οὔτασε δουρὶ
 ἐγγύθεν ὀρμηθεὶς· πυκινὸς δέ οἱ ἦρκεσε θώρηξ,
 τὸν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τὸν ποτε Φυλεὺς 530
 ἡγαγεν ἐξ Ἑφύρης, ποταμοῦ ἅπο Σελλήεντος.
 ξείνος γάρ οἱ ἔδωκεν ἄναξ ἀνδρῶν Εὐφῆτης
 ἐς πόλεμον φορέειν, δητῶν ἀνδρῶν ἀλεωρήν·
 ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἦρκεσ' ὄλεθρον.
 τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἵπποδασείης 535

κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόεντι,
 ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
 κάππεσεν ἐν κονίησι, νέον φοίνικι φαεινός.
 ἦος ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
 τόφρα δέ οἱ Μενέλαος Ἀρήϊος ἦλθεν ἀμύντωρ, 540
 στή δ' εὐράξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὀπισθεν·
 αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
 πρόσσω ἱεμένη· ὁ δ' ἄρα πρηγῆς ἐλιάσθη.
 τὼ μὲν εἰσάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
 συλήσειν· Ἔκτωρ δὲ κασιγνήτοισι κέλευσε 545
 πᾶσι μάλα, πρῶτον δ' Ἴκεταονίδην ἐνένιπεν,
 ἴφθιμον Μελάνιππον. ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς
 βόσκ' ἐν Περκώτῃ, δητῶν ἀπονόσφιν ἐόντων·
 αὐτὰρ ἐπεὶ Δαναῶν νέες ἦλυθον ἀμφιέλισσαι,
 ἄψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσι, 550
 ναῖε δὲ παρ Πριάμῳ, ὁ δέ μιν τίεν ἴσα τέκεσσι·
 τὸν ῥ' Ἔκτωρ ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “οὐτῷ δῆ, Μελάνιππε, μεθήσομεν ; οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο ;
 οὐχ ὀράας οἷον Δόλοπος περὶ τεύχε' ἔπουσιν ; 555
 ἀλλ' ἔπεν· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισι
 μάρνασθαι, πρίν γ' ἡὲ κατακτάμεν ἡὲ κατ' ἄκρης
 Ἴλιον αἰπεινὴν ἐλέειν κτάσθαι τε πολίτας.”
 ὦς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς·
 Ἀργείους δ' ὥτρυνε μέγας Τελαμώνιος Αἴας· 560
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας.
 αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἡὲ πέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ὦς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
 ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
 ἔρκεϊ χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρώας ἔγειρεν.

Ἀντίλοχον δ' ὦτρυνε βοὴν ἀγαθὸς Μενέλαος·

“Ἀντίλοχ', οὐ τις σείο νεώτερος ἄλλος Ἀχαιῶν,
οὔτε ποσὶν θάσσω· οὔτ' ἄλκιμος ὥς σὺ μάχεσθαι· 570
εἴ τινα που Τρώων ἐξάλμενος ἄνδρα βάλοισθα.”

Ὡς εἰπὼν ὁ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν·

ἐκ δ' ἔθορε προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἔπαπτήνας· ὑπὸ δὲ Τρῶες κεκádουτο
ἄνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν, 575

ἀλλ' Ἴκετάονος υἱόν, ὑπέρθυμον Μελάνιππον,

νισόμενον πόλεμόνδε βάλε στήθος παρὰ μαζόν.

δούπησεν δὲ πεσών, τὸν δὲ σκότος ὅσσε κάλυψεν.

Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ

βλημένῳ αἵξῃ, τὸν τ' ἐξ εὐνῇφι θορόντα 580

θηρητῆρ ἐτύχησε βαλὼν, ὑπέλυσε δὲ γυῖα·

ὥς ἐπὶ σοί, Μελάνιππε, θόρ' Ἀντίλοχος μενεχάρμης

τεύχεα συλήσων· ἀλλ' οὐ λάθην Ἑκτορα δῖον,

ὅς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δηϊοτήτα.

Ἀντίλοχος δ' οὐ μέινε θοός περ ἐὼν πολεμιστής, 585

ἀλλ' ὃ γ' ἄρ' ἔτρεσε θηρὶ κακὸν ῥέξαντι ἰοικώς,

ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσι

φεύγει πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν·

ὥς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἑκτωρ

ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο· 590

στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων.

Τρῶες δὲ λείουσιν ἰοικότες ὠμοφάγοισι

νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,

ὃ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν

Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595

Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι

Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαῖς πῦρ

ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρῇν

πᾶσαν ἐπικρήνεια· τὸ γὰρ μένε μητίετα Ζεὺς,

νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι. 600
 ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
 θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
 τὰ φρονέων νήεσσιν ἔπι γλαφυρῇσιν ἔγειρεν
 Ἕκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
 μαίνετο δ' ὥς ὅτ' Ἄρης ἐγχεσπαλος ἦ ὀλοὸν πῦρ 605
 οὔρεσι μαίνηται, βαθέης ἐν τάρφεσιν ὕλης·
 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὅσσε
 λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
 Ἕκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
 Ζεὺς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον ἐόντα
 τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
 ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνευε μόρσιμον ἡμάρ
 Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.
 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
 ἦ δὴ πλείστον ὄμιλον ὄρα καὶ τεύχε' ἄριστα·
 ἀλλ' οὐδ' ὥς δύνατο ῥῆξαι μάλα περ μενεαίνων·
 ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἡὔτε πέτρῃ
 ἡλίβατος μεγάλη, πολιῆς ἀλὸς ἐγγὺς ἐοῦσα,
 ἣ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
 κύματά τε τροφόμεντα, τά τε προσερεύγεται αὐτήν·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὀμίλῳ,
 ἐν δ' ἔπεσ' ὥς ὅτε κῦμα θοῇ ἐν νηὶ πέσῃσι
 λάβρον ὑπαὶ νεφέων ἀνεμοτρεφές· ἣ δέ τε πᾶσα 625
 ἄχυν ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
 ἰστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
 δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
 ὥς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσι νῆαίων.
 αὐτὰρ ὁ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθών, 630
 αἶρά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο νέμονται

μυρῖαι, ἐν δέ τε τῇσι νομεὺς οὗ πω σάφα εἰδὼς
 θηρὶ μαχέσσασθαι ἔλικος βοὸς ἀμφὶ φονῆσιν·
 ἦ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
 αἰὲν ὁμοστιχάει, ὁ δέ τ' ἐν μέσσησιν ὀρούσας 635
 βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὧς τότε Ἀχαιοὶ
 θεσπεσίως ἐφόβηθεν ὑφ' Ἑκτορι καὶ Διὶ πατρὶ
 πάντες, ὁ δ' οἶον ἔπεφνε Μυκηναῖον Περιφρήτην,
 Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθέος ἄνακτος
 ἀγγελίης οἴχνεσκε βίῃ Ἑρακλεΐῃ. 640
 τοῦ γένετ' ἐκ πατρὸς πολλὸν χείρονος νίδος ἀμείνων
 παντοίας ἀρετάς, ἡμὲν πόδας ἡδὲ μάχεσθαι,
 καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
 ὅς ῥα τότε Ἑκτορι κῦδος ὑπέρτερον ἐγγυάλιξε.
 στρεφθεῖς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο, 645
 τὴν αὐτὸς φορέεσκε ποδηγεκέ', ἔρκος ἀκόντων·
 τῇ ὃ γ' ἐνὶ βλαφθεῖς πέσεν ὑπτίος, ἀμφὶ δὲ πῆληξ
 σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
 Ἑκτωρ δ' ὄξυν νόησε, θέων δέ οἱ ἄγχι παρέστη,
 στήθεϊ δ' ἐν δόρῳ πῆξε, φίλων δέ μιν ἐγγὺς ἐταίρων 650
 κτεῖν· οἱ δ' οὐκ ἐδύναντο καὶ ἀχνύμενοί περ ἐταίρου
 χραισμῆιν· αὐτοὶ γὰρ μάλα δείδισαν Ἑκτορα δῖον.

Εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
 νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
 Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη 655
 τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
 ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδῶς
 καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισι.
 Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
 λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον 660
 “ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
 ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
 παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῆων,

ἤμὲν ὅτεφ ζῶουσι καὶ ᾧ κατατεθνήκασιν·
 τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων
 ἐστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε." 665

ὣς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστον.
 τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλὺς ὤσεν Ἀθήνη
 θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
 ἤμὲν πρὸς νηῶν καὶ ὁμοίου πολέμοιο. 670

Ἔκτορα δὲ φράσσαντο βοῇν ἀγαθὸν καὶ ἑταίρους,
 ἤμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
 ἦδ' ὅσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.

Οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἦνδανε θυμῷ
 ἐστάμεν ἐνθα περ ἄλλοι ἀφέστασαν νῆες Ἀχαιῶν· 675
 ἀλλ' ὃ γε νηῶν ἵκρι' ἐπώχετο μακρὰ βιβάσθων,
 νῶμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσι,
 κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυν.

ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
 ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, 680
 σέυας ἐκ πεδίοιο μέγα προτὶ ἄστνυ δίηται

λαοφόρον καθ' ὁδόν· πολέες τέ ἐθηήσαντο
 ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ
 θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
 ὥς Αἴας ἐπὶ πολλὰ θοάων ἵκρια νηῶν 685

φοῖτα μακρὰ βιβάς, φωνὴ δὲ οἱ αἰθέρ' ἵκανεν,
 αἰεὶ δὲ σμερδὸν βοόων Δαναοῖσι κέλευε
 νηυσὶ τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἔκτωρ
 μίμνεν ἐνὶ Τρώων ὁμάδῃ πύκα θωρηκτάων·
 ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἰθῶν 690

ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
 ὥς Ἔκτωρ ἵθυσε νεὸς κυανοπρόροιο
 ἀντίος αἵξας· τὸν δὲ Ζεὺς ὤσεν ὀπισθε
 χειρὶ μάλα μεγάλῃ, ὦτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

Αὖτις δὲ δριμεία μάχη παρὰ νηυσὶν ἐτύχθη.
 φαίης κ' ἀκμήτας καὶ ἀτειρέας ἀλλήλοισιν
 ἄντεσθ' ἐν πολέμῳ, ὥς ἐσσυμένως ἐμάχοντο.
 τοῖσι δὲ μαρναμένοισιν ὅδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
 οὐκ ἔφασαν φεύξεσθαι ὑπὲρ κακοῦ, ἀλλ' ὀλέεσθαι, 700
 Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἐκάστου
 νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιοὺς.
 οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
 Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἐνείκεν 705
 ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῳεὺς τε
 δῆρουν ἀλλήλους αὐτοσχεδόν· οὐδ' ἄρα τοί γε
 τόξων αἰκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες, 710
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι.
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν οὐχὶ μεθίει,
 ἀφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευε·
 “οἷσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' αὐτήν·
 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε,
 νῆας ἐλείν, αἱ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
 ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
 οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
 αὐτόν τ' ἰσχανάσκον ἐρητύοντό τε λαόν·
 ἀλλ' εἰ δὴ ῥα τότε βλάβτε φρένας εὐρύοπα Ζεὺς
 ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.” 725
 Ὡς ἔφαθ', οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·

ἀλλ' ἀνεχάζετο τυτθόν, οἷόμενος θανέεσθαι,
 θρήνυν ἐφ' ἐπταπόδην, λίπε δ' ἱκρια νηὸς εἵσης.
 ἔνθ' ἄρ' ὃ γ' ἐστήκει δεδοκήμενος, ἔγχει δ' αἰεὶ
 Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ·
 αἰεὶ δὲ σμερδὺν βοόων Δαναοῖσι κέλευε·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 ἥε τίνας φαμεν εἶναι ἀοσσητήρας ὀπίσσω,
 ἥε τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
 οὐ μέν τι σχεδὸν ἔστι πόλις πύργοις ἀραρυῖα,
 ἥ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
 ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν
 πόντῳ κεκλιμένοι ἐκὰς ἡμεθα πατρίδος αἴης·
 τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο.”

Ἴ, καὶ μαιμών ἔφεπ' ἔγχει δῆρύοντι.
 ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείῳ, χάριν Ἑκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχει μακρόῳ·
 δῶδεκα δὲ προπύροιθε νεῶν αὐτοσχεδὸν οὔτα.

730

735

740

745

ΙΛΙΑΔΟΣ ΠΙ.

Πατρόκλεια.

Ὡς οἱ μὲν περὶ νηὸς ἑϋσσέλμοιο μάχοντο·
Πάτροκλος δ' Ἀχιλῆϊ παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ.
τὸν δὲ ἰὼν ῥέκειρε ποδάρκης δῖος Ἀχιλλεύς, 5
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“τίπτε δεδάκρυσαι, Πατρόκλεες, ἥ ὕτε κούρη
νηπίη, ἥ θ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἰανοῦ ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,
δακρυνέσσω δέ μιν ποτιδέσκεται, ὅφρ' ἀνέληται· 10
τῇ ἔκελος, Πάτροκλε, τέρεν κατὰ δάκρυνον εἵβεις.
ἤέ τι Μυρμιδόνεσσι πιφαύσκειαι, ἥ ἐμοὶ αὐτῷ,
ἤέ τιν' ἀγγελίην Φθίης ἔξ ἔκλυες οἶος;
ζῶειν μὰν ἔτι φασὶ Μεινοίτιον, Ἄκτορος υἱόν,
ζῶει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσι, 15
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
ἦε σύ γ' Ἀργείων ὀλοφύρεαι, ὥς ὀλέκονται
νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἔνεκα σφῆς;
ἐξαύδα, μὴ κεῖθε νόφ, ἵνα εἶδομεν ἄμφω.”
Τὸν δὲ βαρὺ στενάχων προσέφη, Πατρόκλεες ἱππεῦ· 20
“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτωτ' Ἀχαιῶν,
μὴ νεμέσσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς.
οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,

ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
 οὕτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἦδ' Ἀγαμέμνων,
 βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστω.
 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται,
 ἔλκε' ἀκειόμενοι· σὺν δ' ἀμήχανος ἔπλεν, Ἀχιλλεῦ.
 μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις, 30
 αἰναρέτη· τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
 αἶ κε μὴ Ἀργείοισιν ἀεικέα λαιγὸν ἀμύνης;
 νηλεές, οὐκ ἄρα σοί γε πατήρ ἦν ἱππότα Πηλεΰς,
 οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
 πέτραι τ' ἡλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
 εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις
 καὶ τινά τοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
 ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὅπασσον
 Μυρμιδόνων, ἣν πού τι φόως Δαναοῖσι γένωμαι.
 δὸς δέ μοι ὦμοιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
 αἶ κ' ἐμὲ σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὥσαιμεν προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων." 45
 ὧς φάτο λισσόμενος μέγα νήπιος· ἥ γὰρ ἔμελλεν
 οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
 τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ὦ μοι, διογενὲς Πατρόκλεες, οἶον ἔειπες·
 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα οἶδα, 50
 οὔτε τί μοι παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
 ἀλλὰ τόδ' αἶνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει,
 ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι
 καὶ γέρας ἄψ ἀφελέσθαι, ὃ τε κράτει προβεβήκη·
 αἶνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55

κούρην ἣν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν,
 δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
 τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν· οὐδ' ἄρα πως ἦν 60
 ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦ τοι ἔφην γε
 οὐ πρὶν μνηιθμὸν καταπαυσέμεν, ἀλλ' ὀπότ' ἂν δὴ
 νῆας ἐμὰς ἀφίκηται αὕτῃ τε πτόλεμός τε.
 τύνη δ' ὥμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
 ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
 εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκε
 νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
 κεκλίεται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
 Ἀργεῖοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκε
 θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70
 ἐγγύθι λαμπομένης· τάχα κεν φεύγοντες ἐναύλους
 πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
 ἦπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
 οὐ γὰρ Τυδεΐδew Διομήδεος ἐν παλάμῃσι
 μαίνεται ἐγχείῃ Δαναῶν ἀπὸ λoιγὸν ἀμύναι· 75
 οὐδέ πω Ἀτρεΐδew ὀπὸς ἔκλυον αὐδῆσαντος
 ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἔκτορος ἀνδροφόνοιο
 Τρῳσὶ κελεύοντος περιάγνυται, οἱ δ' ἀλαλητῷ
 πᾶν πεδίου κατέχουσι, μάχῃ νικῶντες Ἀχαιοὺς.
 ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἀπὸ λoιγὸν ἀμύνων 80
 ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
 νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστου ἔλωνται.
 πείθεο δ' ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
 ὥς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι
 πρὸς πάντων Δαναῶν, ἀτὰρ οἱ περικαλλέα κούρην 85
 ἂψ ἀπονάσσωσιν, ποτὶ δ' ἀγλαὰ δῶρα πόρωσιν.
 ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι

δῶη κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
 μὴ σύ γ' ἀνευθεν ἐμῷο λιλαίεσθαι πολεμίζειν
 Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις· 90
 μῆδ' ἐπαγαλλόμενος πολέμῳ καὶ δηϊοτήτι,
 Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
 μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετῶν
 ἐμβήῃ· μάλα τοὺς γε φιλεῖ ἐκάεργος Ἀπόλλων·
 ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσι 95
 θήῃς, τοὺς δέ τ' ἑᾶν πεδίον κάτα δηριάασθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασι,
 μήτε τις Ἀργείων, νῶϊν δ' ἐκδῦμεν ὄλεθρον,
 ὄφρ' οἷοι Τροίης ἱερὰ κρήδεμνα λύωμεν. 100

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσι·
 δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγανοὶ
 βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
 πῆληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
 καὶ πάλιν εὐποίηθ'· ὁ δ' ἀριστερόν ὦμον ἔκαμνευ,
 ἔμπεδον αἶεν ἔχων σάκος αἰόλον· οὐδ' ἐδύναντο
 ἀμφ' αὐτῷ πελεμίζειν ἐρείδοντες βελέεσσι.
 αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, καὶ δὲ οἱ ἰδρῶς
 πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πη εἶχεν 110
 ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐστήρικτο.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
 ὅπως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Ἐκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς
 πῆλξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὅπισθεν, 115
 ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
 πῆλ' αὐτῶς ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
 αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
 γυνὴ δ' Αἴας κατὰ θυμὸν ἀμύμονα, ῥίγησέν τε,

ἔργα θεῶν, ὃ ῥα πάγχυ μάχης ἐπὶ μῆδεα κεῖρε 120
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·
 χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
 νηὶ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
 ὥς τὴν μὲν πρύμνην πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
 μηρῷ πληξάμενος Πατροκλῆα προσέειπεν· 125
 “ ὄρσεο, διογενὲς Πατρόκλεες, ἵπποκέλευθε·
 λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηϊόιο ἰωήν·
 μὴ δὴ νῆας ἔλωσι καὶ οὐκέτι φυκτὰ πέλονται·
 δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω.”

ἌΩς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ. 130
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνε
 ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον 135
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὖτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἶλετο δ' ἄλκιμα δοῦρε, τὰ οἱ παλάμηφιν ἀρήρει.
 ἔγχος δ' οὐχ ἔλετ' οἷον ἀμύμονος Αἰακίδαο, 140
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιίδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χεῖρων
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
 ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγε, 145
 τὸν μετ' Ἀχιλλῆα ῥηξήνορα τίε μάλιστα,
 πιστότατος δέ οἱ ἔσκε μάχῃ ἐνὶ μεῖναι ὁμοκλήν.
 τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
 Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
 τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη, 150
 βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.

ἐν δὲ παρηγορίῃσιν ἀμύμονα Πήδασον ἴει,
τόν ῥά ποτ' Ἡετίωνος ἐλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς 155
πάντας ἀνὰ κλισίας σὺν τεύχεσιν· οἱ δὲ λύκοι ὥς
ὠμοφάγοι, τοῖσιν τε περὶ φρεσὶν ἄσπετος ἀλκή,
οἳ τ' ἔλαφον κεραδὸν μέγαν οὔρεσι δηώσαντες
δάπτουσιν· πᾶσιν δὲ παρήϊον αἵματι φοινόν·
καὶ τ' ἀγελῆδον ἴασιν ἀπὸ κρήνης μελανύδρου 160
λάβοντες γλώσσησιν ἀραιῇσιν μέλαν ὕδωρ
ἄκρον, ἐρευνγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
τοῖοι Μυρμιδόνων ἡγήτορες ἡδὲ μέδοντες
ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
ῥῶοντ'· ἐν δ' ἄρα τοῖσιν Ἀρήϊος ἵστατ' Ἀχιλλεύς,
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

Πεντήκοντ' ἦσαν νῆες θοαί, ἦσιν Ἀχιλλεύς
εἰς Τροίην ἡγείτο διίφιλος· ἐν δὲ ἐκάστη
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῖσιν ἐταῖροι· 170
πέντε δ' ἄρ' ἡγεμόνας ποιήσατο τοῖς ἐπεποίθει
σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἤνασσε.
τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο, διυπετέος ποταμοῖο·
ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη, 175
Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθείσα,
αὐτὰρ ἐπὶ κλησιν Βῶρω, Περιήρεος υἱῷ,
ὃς ῥ' ἀναφανδὸν ὄπνιε, πορῶν ἀπερείσια ἔδνα.
τῆς δ' ἐτέρης Εὐδωρος Ἀρήϊος ἡγεμόνευε,
παρθένιος, τὸν ἔτικτε χορῷ καλῇ Πολυμήλῃ, 180
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς Ἀργειφόντης
ἠράσατ', ὀφθαλμοῖσιν ἰδὼν μετὰ μελπομένησιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεihnῆς.

αὐτίκα δ' εἰς ὑπερῷ' ἀναβὰς παρελέξατο λάθρῃ
 Ἑρμείας ἀκάκητα, πόρεν δέ οἱ ἀγλαὸν υἱὸν 185
 Εὐδωρον, πέρι μὲν θείειν ταχὺν ἡδὲ μαχητὴν.
 αὐτὰρ ἐπεὶ δὴ τὸν γε μογοστόκος Εἰλείθυια
 ἐξάγαγε πρὸ φώωσδε καὶ ἡελίου ἴδεν αὐγάς,
 τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδῃα
 ἡγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρία ἔδνα, 190
 τὸν δ' ὁ γέρων Φύλας εὖ ἔτρεφεν ἡδ' ἀτίταλλεν,
 ἀμφαγαπαζόμενος ὥς εἴ θ' ἐὼν υἱὸν ἐόντα.
 τῆς δὲ τρίτης Πείσανδρος Ἀρήϊος ἡγεμόνευε
 Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
 ἔγχεϊ μάρνασθαι μετὰ Πηλεΐωνος ἐταῖρον. 195
 τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
 πέμπτης δ' Ἀλκιμέδων, Λαέρκεος υἱὸς ἀμύμων.
 αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
 στήσεν ἐν κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 “ Μυρμιδόνες, μὴ τίς μοι ἀπειλάων λελαθέσθω, 200
 ἅς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσι
 πάνθ' ὑπὸ μνηιμόνῳ, καὶ μ' ἠτιάσθε ἕκαστος·
 ὅς τέ τι Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
 νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἐταῖρους·
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
 αὐτίς, ἐπεὶ ῥά τοι ὦδε κακὸς χόλος ἔμπεσε θυμῷ.
 ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
 φυλόπιδος μέγα ἔργον, ἧς τὸ πρὶν γ' ἐράασθε.
 ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω.”
 ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἑκάστου. 210
 μᾶλλον δὲ στίχες ἄρθην, ἐπεὶ βασιλῆος ἤκουσαν.
 ὥς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινούσι λίθοισι
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
 ὥς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
 ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνὴρ· 215

ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισι
 νευόντων, ὥς πυκνοὶ ἐφέστασαν ἀλλήλοισι.
 πάντων δὲ προπάροιθε δὴν ἀνέρε θωρήσσοντο,
 Πάτροκλός τε καὶ Αὐτομέδων, ἓνα θυμὸν ἔχοντες,
 πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς 220
 βῆ ῥ' ἔμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέφυγε
 καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
 θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτῶνων
 χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων.
 ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
 οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἶθοπα οἶνον,
 οὔτε τῶ σπένδεσκε θεῶν, ὅτε μὴ Διὶ πατρί.
 τό ῥα τότε' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖφ
 πρῶτον, ἔπειτα δ' ἔνιψ' ὕδατος καλῇσι ῥοῇσι,
 νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἶθοπα οἶνον. 230
 εὔχετ' ἔπειτα στὰς μέσφ' ἔρκει, λείβε δὲ οἶνον
 οὐρανὸν εἰσανιδῶν· Δία δ' οὐ λάθε τερπικέραννον·
 “Ζεῦ ἄνα, Δωδωναίε, Πελασγικέ, τηλόθι ναίων,
 Δωδώνης μεδέων δυσχειμέρον· ἀμφὶ δὲ Σελλοὶ 235
 σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.
 ἡμὲν δὴ ποτ' ἐμὸν ἔπος ἔκλυες εὖζαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἔψαο λαὸν Ἀχαιῶν,
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ·
 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
 ἀλλ' ἔταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσι 240
 μάρνασθαι· τῷ κῦδος ἅμα πρόεε, εὐρύοπα Ζεῦ,
 θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὅφρα καὶ Ἑκτωρ
 εἴσεται ἢ ῥα καὶ οἶος ἐπίσσηται πολεμίζειν
 ἡμέτερος θεράπων, ἢ οἱ τότε χεῖρες ἄαπτοι
 μαίνονθ', ὅππότε' ἐγὼ περ ἴω μετὰ μῶλον Ἄρηος. 245
 αὐτὰρ ἐπεὶ κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
 ἀσκηθῆς μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο

τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἐτάροισιν.”

ᾧ Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.
τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσε· 250
νηῶν μὲν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
δῶκε, σόον δ' ἀνένευσε μάχης ἔξ ἀπονέεσθαι.
ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
ἄψ κλισίην εἰσηλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
στῇ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν.

Οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
αὐτίκα δὲ σφήκεσσιν ἑοικότες ἐξεχέοντο 260
εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες,
αἰεὶ κερτομέοντες, ὁδῷ ἐπὶ οἰκί' ἔχοντας,
νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσι.
τοὺς δ' εἴ περ παρά τίς τε κιῶν ἄνθρωπος ὀδίτης
κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες
πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. 265
τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο· βοῇ δ' ἄσβεστος ὀρώρει.
Πάτροκλος δ' ἐτάροισιν ἐκέκλετο μακρὸν αὔσας·
“Μυρμιδόνες, ἔταροι Πηληϊάδεω Ἀχιλῆος,
ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
ὥς ἂν Πηλεΐδην τιμήσομεν, ὅς μὲγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχεμάχοι θεράποντες,
γυνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

ᾧ Ως εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου, 275
ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν.

Τρῶες δ' ὥς εἶδοντο Μενoitίου ἄλκιμον υἱόν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,

πάσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
 ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
 μνηθμόν μὲν ἀπορρίψαι, φιλότητα δ' ἐλέσθαι·
 πάπτηνεν δὲ ἕκαστος ὄπη φύγοι αἰπὺν ὄλεθρον.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
 ἀντικρὺ κατὰ μέσσον, ὅθι πλείστοι κλονέοντο, 285
 νηὶ πάρα πρύμνῃ μεγαθύμου Πρωτεσιλάου,
 καὶ βάλε Πυραΐχμην, ὃς Παίονας ἵπποκορυστὰς
 ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος·
 τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίῃσι
 κάππεσεν οἰμῶξας, ἔταροι δέ μιν ἀμφεφόβηθεν 290
 Παίονες· ἐν γὰρ Πάτροκλος φόβον ἤκεν ἅπασιν
 ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.

ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
 ἡμιδαῆς δ' ἄρα νηὺς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν
 Τρῶες θεσπεσίῳ ὁμάδῳ· Δαναοὶ δ' ἐπέχυντο 295
 νῆας ἀνὰ γλαφυράς· ὁμαδος δ' ἀλλίσστος ἐτύχθη.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεὺς,
 ἐκ τ' ἔφανεν πᾶσαι σκοπιαί καὶ πρόωνες ἄκροι
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθήρ, 300
 ὥς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δῆϊον πῦρ
 τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνεται ἔρωή·
 οὐ γάρ πώ τι Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
 ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305

Ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα κεδασθείσης ὑσμίνης
 ἡγεμόνων. πρῶτος δὲ Μενoitίου ἄλκιμος υἱὸς
 αὐτίκ' ἄρα στρεφθέντος Ἀρηϊλύκου βάλε μῆρὸν
 ἔγχεϊ ὀξύοεντι, διαπρὸ δὲ χαλκὸν ἔλασσε·
 ῥῆξεν δ' ὀστέον ἔγχος, ὃ δὲ πρηγῆς ἐπὶ γαίῃ 310
 κάππεσ'· ἀτὰρ Μενέλαος Ἀρήϊος οὐτα Θόαντα

στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
 Φυλείδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας
 ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
 μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ 315
 νεῦρα διεσχίσθη· τὸν δὲ σκότος ὅσσε κάλυψε.
 Νεστορίδαι δ' ὁ μὲν οὔτας Ἀτύμνιον ὀξείῃ δουρὶ
 Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·
 ἤριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρὶ
 Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320
 στὰς πρόσθεν νέκυσ· τοῦ δ' ἀντίθεος Θρασυμήδης
 ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
 ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκῇ
 δρύψ' ἀπὸ μνώνων, ἀπὸ δ' ὀστέον ἄχρῖς ἄραξε·
 δοῦπήσεν δὲ πεσών, κατὰ δὲ σκότος ὅσσε κάλυψεν. 325
 ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε
 βήτην εἰς Ἑρεβος, Σαρπηδόνος ἐσθλοὶ ἑταῖροι,
 νῆες ἀκοντισταὶ Ἀμισωδάρου, ὃς ῥα Χίμαιραν
 θρέψεν ἀμαιμακέτην, πολέσιν κακὸν ἀνθρώποισιν.
 Αἴας δὲ Κλεόβουλον Ὀϊλιάδης ἐπορούσας 330
 ζῶν ἔλε, βλαφθέντα κατὰ κλόνον· ἀλλὰ οἱ αὖθι
 λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Πηνέλεως δὲ Λύκων τε συνέδραμον· ἔγχεσι μὲν γὰρ 335
 ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω·
 τῷ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μὲν
 ἵπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλὸν
 φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος αὐχένα θείνε
 Πηνέλεως, πᾶν δ' εἴσω ἔδν ξίφος, ἔσχεθε δ' οἶον 340
 δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
 Μηριόνης δ' Ἀκάμαντα κιχεῖς ποσὶ καρπαλίμοισι
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 Ἴδομενεὺς δ' Ἑρύμαντα κατὰ στόμα νηλεῖ χαλκῷ 345
 νύξεν· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε
 νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὅστέα λευκά·
 ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
 αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥίνας
 πρῆσε χανών· θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν 350

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν ἔλον ἄνδρα ἕκαστος.
 ὥς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισι
 σίνται, ὑπὲκ μήλων αἰρεύμενοι, αἷ τ' ἐν ὄρεσσι
 ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
 αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
 ὥς Δαναοὶ Τρώεσσιν ἐπέχραον· οἱ δὲ φόβοιο
 δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.

Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἑκτορι χαλκοκορυστῇ
 ἔειπ' ἀκοντίσσαι· ὁ δὲ ἰδρεῖη πολέμοιο,
 ἀσπίδι ταυρεῖη κεκαλυμμένος εὐρέας ὦμους, 360
 σκέπτειτ' οἷστων τε ῥοῖζον καὶ δοῦπον ἀκόντων.
 ἢ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην·
 ἀλλὰ καὶ ὥς ἀνέμιμνε, σάω δ' ἐρίηρας ἐταίρους.

᾽Ως δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
 αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ, 365
 ὥς τῶν ἐκ νῆων γένετο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
 Τρωϊκόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
 ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων,
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρῳσὶ κακὰ φρονέων· οἱ δὲ ἰαχῇ τε φόβῳ τε
 πάσας πλήσαν ὁδοὺς, ἐπεὶ ἄρ' τμάγεν· ὕψι δ' ἄελλα
 σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375

ἄψορρον προτὶ ἄστν νεῶν ἄπο καὶ κλισιάων.
 Πάτροκλος δ' ἦ πλείστον ὀρινόμενον ἶδε λαόν,
 τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
 πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίζον.
 ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι 380
 [ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα,
 πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
 ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
 ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
 ἡματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ 385
 Ζεὺς, ὅτε δῆ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνῃ,
 οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,
 ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
 τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
 ἐς δ' ἄλα πορφυρέην μεγάλη στενάχουσι ῥέουσai
 ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
 ὥς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσai.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας,
 ἄψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος 395
 εἷα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺν
 νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
 κτεῖνε μεταῖσσων, πολέων δ' ἀπετίνυτο ποιινήν.
 ἔνθ' ἦ τοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
 στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400
 δούπησεν δὲ πεσών· ὁ δὲ Θέστορα, Ἥνοπος υἱόν,
 δεύτερον ὀρμηθεῖς—ὁ μὲν εὐξέστω ἐνὶ δίφρῳ
 ἦστο ἀλείς· ἐκ γὰρ πλήγῃ φρένας, ἐκ δ' ἄρα χειρῶν
 ἡνία ἠΐχθησαν—ὁ δ' ἔγχει νύξε παραστάς
 γναθμὸν δεξιτερὸν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405
 ἔλκε δὲ δουρὸς ἐλὼν ὑπὲρ ἄντυγος, ὥς ὅτε τις φῶς
 πέτρῃ ἐπι προβλήτι καθήμενος ἱερὸν ἰχθύν

ἐκ πόντοιο θύραζε λίνῳ καὶ ἥνοπι χαλκῷ·
 ὥς ἔλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
 καδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός. 410
 αὐτὰρ ἔπειτ' Ἑρύλαον ἐπεσσύμενον βάλε πέτρῳ
 μέσσην κακ κεφαλὴν· ἥ δ' ἄνδιχα πᾶσα κεάσθη
 ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
 αὐτὰρ ἔπειτ' Ἑρύμαντα καὶ Ἀμφοτερόν καὶ Ἐπάλτην, 415
 Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε,
 Ἴφέα τ' Εὐπιπὸν τε καὶ Ἀργεάδην Πολύμηλον,
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.

Σαρπηδὼν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἐταίρους
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμέντας, 420
 κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
 “αἰδώς, ὦ Λύκιοι· πόσε φεύγετε; νῦν θοοὶ ἔστε.
 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαεῖω
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν.” 425

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 Πάτροκλος δ' ἐτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
 οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
 τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάϊς ἀγκυλομήτεω,
 “Ἡρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
 “ὦ μοι ἐγών, ὃ τέ μοι Σαρπηδόνα, φίλτατον ἀνδρῶν,
 μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμῆναι.
 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, 435
 ἥ μιν ζῶν ἐόντα μάχης ἀπο δακρυόεσσης
 θείω ἀναρπάξας Λυκίης ἐν πίνι δῆμῳ,
 ἥ ἦδ' ὑπὸ χερσὶ Μενoitιάδαο δαμάσσω.”

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 440
 ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
 ἄψ' ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κε ζῶν πέμψῃς Σαρπηδόνα ὅνδε δόμονδε, 445
 φράξω μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
 πέμπειν ὃν φίλον νῖδον ἀπὸ κρατερῆς ὑσμίνης·
 πολλοὶ γὰρ περὶ ἅστυ μέγα Πριάμοιο μάχονται
 νιέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
 ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450
 ἦ τοι μὲν μιν ἕασον ἐνὶ κρατερῇ ὑσμίνῃ
 χέρσ' ὑπο Πατρόκλοιο Μενoitιάδαο δαμῆναι·
 αὐτὰρ ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν,
 πέμπειν μιν Θάνατόν τε φέρειν καὶ νήδυμον Ὕπνον,
 εἰς ὃ κε δὴ Λυκίης εὐρείης δῆμον ἵκωνται, 455
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβω τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.”
 Ὡς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
 παῖδα φίλον τιμῶν, τὸν οἱ Πάτροκλος ἔμελλε 460
 φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
 ὅς ρ' ἦνς θεράπων Σαρπηδόνος ἦεν ἄνακτος,
 τὸν βάλε νεΐαιραν κατὰ γαστέρα, λῦσε δὲ γυνῖα. 465
 Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
 δεύτερον ὀρμηθεῖς, ὃ δὲ Πήδασον οὔτασεν ἵππον
 ἔγχρ' ἐδεξιὸν ὦμον· ὃ δ' ἔβραχε θυμὸν αἰσθων,
 καὶ δ' ἔπεσ' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δὲ σφι 470
 σύγχυτ', ἐπεὶ δὴ κείτο παρήγορος ἐν κονίῃσι.

τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 αἶξας ἀπέκοψε παρήγορον οὐδ' ἐμάτησε·
 τῷ δ' ἰθυνθήτην, ἐν δὲ ρύτῃρσι τάνυσθεν· 475
 τῷ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.

Ἐνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
 Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυνθ' ἀκωκῇ
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Πάτροκλος· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός, 480
 ἀλλ' ἔβαλ' ἔνθ' ἄρα τε φρένες ἔρχεται ἀμφ' ἀδινδὸν κῆρ.
 ἥριπε δ' ὥς ὅτε τις δρῦς ἥριπεν ἢ ἀχερωῖς,
 ἥε πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
 ἐξέταμον πελέκεσσι νεήκεσι νήϊον εἶναι·
 ὥς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς, 485
 βεβρυχώς, κόνιος δεδραγμένος αἵματοέσσης.
 ἥτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
 αἰθωνα μεγάλθυμον, ἐν εἰλιπόδεσσι βόεσσι,
 ὦλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος,
 ὥς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστῶν 490
 κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἐταῖρον·
 “Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα
 χρὴ

αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θεός ἐσσι.
 πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
 πάντῃ ἐποιοχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείῃ καὶ ὄνειδος
 ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
 τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

ᾧ ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν

ὀφθαλμοὺς ῥῖνάς θ'· ὁ δὲ λαὸς ἐν στήθεσι βαίνων
 ἐκ χροὸς ἔλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἔποντο·
 τοῖο δ' ἅμα ψυχὴν τε καὶ ἔγχος ἐξέρυσ' αἰχμὴν. 505
 Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,
 ἰεμένους φοβέεσθαι, ἐπεὶ λίπον ἄρματ' ἀνάκτων.

Γλαῦκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς αἰοῦντι·
 ὠρίνθη δέ οἱ ἦτορ, ὅ τ' οὐ δύνατο προσαμῦναι.
 χεῖρὶ δ' ἑλὼν ἐπίεξε βραχίονα· τείρε γὰρ αὐτὸν 510
 ἔλκος, ὃ δὴ μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῶ
 τείχεος ὑψηλοῖο, ἀρὴν ἐτάροισιν ἀμύνων.
 εὐχόμενος δ' ἄρα εἶπεν ἐκηβόλῳ Ἀπόλλωνι·
 “ κλυθι, ἄναξ, ὅς που Λυκίης ἐν πίοιι δῆμῳ
 εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
 ἀνέρι κηδομένῳ, ὥς νῦν ἐμὲ κῆδος ἰκάνει.
 ἔλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χεῖρ
 ὀξείης ὀδύνῃσιν ἐλήλათαι, οὐδὲ μοι αἷμα
 τερσῆναι δύναται, βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ·
 ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520
 ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλε,
 Σαρπηδῶν, Διὸς υἱός· ὁ δ' οὐδ' οὐ παιδὸς ἀμύνει.
 ἀλλὰ σύ πέρ μοι, ἄναξ, τόδε καρτερόν ἔλκος ἄκεσσαι,
 κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὅφρ' ἐτάροισι
 κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν, 525
 αὐτός τ' ἀμφὶ νέκυνι κατατεθνηῶτι μάχωμαι.”

ᾧ Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
 Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσὶ γήθησέν τε, 530
 ὅττι οἱ ὦκ' ἦκουσε μέγας θεὸς εὐξαμένοιο.
 πρῶτα μὲν ὥτρυνεν Λυκίων ἡγήτορας ἀνδρας,
 πάντῃ ἐποιχόμενος, Σαρπηδόνοιο ἀμφιμάχεσθαι·
 αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,

Πουλυδάμαντ' ἔπι Πανθοΐδην καὶ Ἀγήνορα δῖον, 535
 βῆ δὲ μετ' Αἰνείαν τε καὶ Ἑκτορα χαλκοκορυστήν,
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “Ἑκτορ, νῦν δὴ πάγχυ λελασμένος εἰς ἐπικούρων,
 οἳ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἷης
 θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
 κεῖται Σαρπηδών, Λυκίων ἀγὸς ἀσπιστάων,
 ὃς Λυκίην εἵρυτο δίκησί τε καὶ σθένει φ·
 τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἀρης.
 ἀλλὰ, φίλοι, πάρσσητε, νεμεσσήθητε δὲ θυμῷ,
 μὴ ἀπὸ τεύχε' ἔλωνται, ἀεικίσσωσι δὲ νεκρὸν 545
 Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
 τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείησιν.”

ἌΩς ἔφατο, Τρώας δὲ κατὰ κρήθεν λάβε πένθος
 ἄσχετον, οὐκ ἐπιεικτόν, ἐπεὶ σφισιν ἔρμα πόλης
 ἔσκε καὶ ἀλλοδαπὸς περ ἐὼν· πολέες γὰρ ἄμ' αὐτῷ 550
 λαοὶ ἔποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι·
 βὰν δ' ἰθὺς Δαναῶν λεληημένοι· ἦρχε δ' ἄρα σφιν
 Ἑκτωρ χωόμενος Σαρπηδόνοιο. αὐτὰρ Ἀχαιοὺς
 ὦρσε Μενoitιάδew Πατροκλήος λάσιον κῆρ·
 Αἴαντε πρῶτω προσέφη, μεμαῶτε καὶ αὐτῷ· 555
 “Αἴαντε, νῦν σφῶϊν ἀμύνεσθαι φίλον ἔστω,
 οἰοί περ πάρος ἦτε μετ' ἀνδράσιν, ἧ καὶ ἀρείους.
 κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν,
 Σαρπηδών· ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,
 τεύχεά τ' ὥμοιιν ἀφελοίμεθα, καὶ τιν' ἐταίρων 560
 αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλεῖ χάλκῳ.”

ἌΩς ἔφαθ', οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
 οἳ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
 Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
 σύμβαλον ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι 565
 δεινὸν αὖσαντες· μέγα δ' ἔβραχε τεύχεα φωτῶν.

Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσσε κρατερῇ ὑσμίνῃ,
ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.

᾽Ωσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
βλήτο γὰρ οὗ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν, 570
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἑπειγεύς,
ὃς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἦνασσε
τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας
ἐς Πηλῆν' ἰκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἱ δ' ἄμ' Ἀχιλλῆϊ ῥηξήνορι πέμπον ἔπεσθαι 575
Ἴλιον εἰς εὖπωλον, ἵνα Τρώεσσι μάχοιτο.
τόν ῥα τόθ' ἀπτόμενον νέκυσ βαλε φαίδιμος Ἔκτωρ
χερμαδίῳ κεφαλῇ· ἥ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἐτάριοι,
ἵθυσεν δὲ διὰ προμάχων ἶρηκι ξοικῶς
ὠκέϊ, ὃς τ' ἐφόβησε κολοιοὺς τε ψῆράς τε·
ὥς ἰθὺς Λυκίων, Πατρόκλεες ἱπποκέλευθε,
ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἐτάριοι. 585
καὶ ῥ' ἔβαλε Σθενέλαον, Ἰθαιμένεος φίλον υἱόν,
αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ.
ὅσση δ' αἰγανέης ῥιπῇ ταναοῖο τέτυκται,
ἦν ῥά τ' ἀνὴρ ἀφῆρ πειρώμενος ἦ ἐν ἀέθλῳ 590
ἦε καὶ ἐν πολέμῳ, δητῶν ὕπο θυμοραϊστῶν,
τόσσον ἐχώρησαν Τρῶες, ὥσαντο δ' Ἀχαιοί.
Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάλθυμον,
Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσι.
τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὔτασε δουρὶ
στρεφθεὶς ἐξαπίνης, ὅτε μιν κατέμαρπτε διώκων·

δοῦπησεν δὲ πεσών· πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιοῦς,
ὥς ἔπεσ' ἐσθλὸς ἀνὴρ· μέγα δὲ Τρῶες κεχάροντο, 600
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοὶ
ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

ἔνθ' αὖ Μηριόνης Τρώων ἔλεν ἄνδρα κορυστήν,
Λαόγονον, θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεὺς
Ἰδαίου ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ. 605

τὸν βάλλ' ὑπὸ γναθμοῖο καὶ οὐατος· ὦκα δὲ θυμὸς
ῥ'χετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἦκεν·
ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος.
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610

πρόσσω γὰρ κατέκνυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.

[αἰχμὴ δ' Αἰνείαιο κραδαινομένη κατὰ γαίης
ῥ'χετ', ἐπεὶ ῥ' ἄλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.] 615

Αἰνείας δ' ἄρα θυμὸν ἐχώσατο φῶνησέν τε·
“Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἐόντα
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ.”

Τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ἠΐδα·
“Αἰνεία, χαλεπὸν σε καὶ ἱφθιμὸν περ ἐόντα 620
πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα
ἔλθῃ ἀμνυόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.

εἰ καὶ ἐγὼ σε βάλοιμι τυχὼν μέσον ὀξείῃ χαλκῷ,
αἰψά κε καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποισῶς
εὐχος ἐμοὶ δοίης, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.” 625

ὣς φάτο, τὸν δ' ἐνένιπε Μενoitίου ἄλκιμος υἱός·
“Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις;
ὦ πέπον, οὗ τοι Τρῶες ὀνειδείοις ἐπέεσσι
νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.

ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630

τῷ οὐ τι χρὴ μῦθον δφέλλειν, ἀλλὰ μάχεσθαι.”

ἌΩς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φῶς.
 τῶν δ' ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρη
 οὔρεος ἐν βήσσης, ἔκαθεν δέ τε γίγνεται ἀκουή,
 ὥς τῶν ὠρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης 635
 χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιητῶν,
 νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
 οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον
 ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κούρησιν
 ἐκ κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
 οἱ δ' αἰεὶ περὶ νεκρὸν ὀμίλειον, ὥς ὅτε μυῖαι
 σταθμῷ ἐνὶ βρομέωσι περιγλαγέας κατὰ πέλλας
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 ὥς ἄρα τοὶ περὶ νεκρὸν ὀμίλειον, οὐδέ ποτε Ζεὺς
 τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὅσσε φαεινώ, 645
 ἀλλὰ κατ' αὐτοὺς αἰὲν ὅρα καὶ φράζετο θυμῷ,
 πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου μερμηρίζων,
 ἣ ἦδη καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ
 αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἕκτωρ
 χαλκῷ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔληται, 650
 ἣ ἔτι καὶ πλεόνεσιν δφέλλειεν πόνον αἰπύν.
 ᾧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 ὄφρ' ἥνς θεράπων Πηληϊάδεω Ἀχιλῆος
 ἐξαυτίς Τρῳάς τε καὶ Ἕκτορα χαλκοκορυστὴν
 ὥσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 655
 Ἕκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνήκεν·
 ἐς δίφρον δ' ἀναβὰς φύγαδ' ἔτραπε, κέκλετο δ' ἄλλους
 Τρῳας φευγέμεναι· γινῶ γὰρ Διὸς ἱρὰ τάλαντα.
 ἐνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλ' ἐφόβηθαι
 πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ, 660
 κείμενον ἐν νεκύων ἀγύρει· πολέες γὰρ ἐπ' αὐτῷ
 κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.

οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνοσ ἐντε' ἔλοντο
 χάλκεα μαρμαίροντα, τὰ μὲν κοίλας ἐπὶ νῆας
 δῶκε φέρειν ἐτάροισι Μενoitίου ἄλκιμος υἱός. 665

καὶ τότε Ἄπολλωνα προσέφη νεφεληγερέτα Ζεὺς·
 “εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφές αἷμα κάθηρον
 ἐλθὼν ἐκ βελέων Σαρπηδόνα, καὶ μιν ἔπειτα
 πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσι
 χρῖσόν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσουν· 670
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 θήσουσ' ἐν Λυκίῃς εὐρείῃς πίοιι δῆμῳ,
 ἔνθα ἐταρχύσουσι κασίγνητοί τε ἔται τε
 τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων.” 675

Ὡς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
 βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνῆν,
 αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον αἰείρας
 πολλὸν ἀποπρὸ φέρων λοῦσεν ποταμοῖο ῥοῇσι
 χρῖσέν τ' ἄμβροσίῃ, περὶ δ' ἄμβροτα εἴματα ἔσσε· 680
 πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
 Ὕπνω καὶ Θανάτῳ διδυμάοσιν, οἳ ρά μιν ὦκα
 κάτθεσαν ἐν Λυκίῃς εὐρείῃς πίοιι δῆμῳ.

Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
 Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
 νῆπιος· εἰ δὲ ἔπος Πηληϊάδαο φύλαξεν,
 ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
 ἀλλ' αἰεὶ τε Διὸς κρείσσων νόος ἡέ περ ἀνδρῶν·
 [ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
 ῥῆϊδίως, ὅτε δ' αὐτὸς ἐποτρύνῃσι μάχεσθαι·] 690
 ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
 Πατρόκλεις, ὅτε δὴ σε θεοὶ θανάτόνδε κάλεσσαν ;
 Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἑχέκλον

καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
αὐτὰρ ἔπειτ' Ἑλασον καὶ Μούλιον ἥδ' ἐ Πυλάρτην·
τοὺς ἔλεν· οἱ δ' ἄλλοι φύγαδε μνώνοντο ἕκαστος.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θύεν·
εἰ μὴ Ἀπόλλων Φοῖβος ἐϋδμήτου ἐπὶ πύργου 700
ἔστη, τῷ ὅλοα φρονέων, Τρώεσσι δ' ἀρήγων.

τρίς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρίς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
χείρεσσ' ἀθανάτησι φαεινὴν ἀσπίδα νύσσων.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, 705
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
“χάξεο, διογενὲς Πατρόκλεες· οὐ νύ τοι αἶσα
σῶ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων.”

ᾧ φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Ἐκτωρ δ' ἐν Σκαιῇσι πύλης ἔχε μώνυχας ἵππους·
δίξε γὰρ ἡὲ μάχοιτο κατὰ κλόνον αὐτὶς ἐλάσσας,
ἥ λαοὺς ἐς τείχος ὁμοκλήσειεν ἀλῆναι.
ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων, 715
ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε,

Ἀσίῳ, ὃς μήτρως ἦν Ἐκτορος ἵπποδάμοιο,
αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ῥοῆς ἐπὶ Σαγγαρίοιο·
τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720

“Ἐκτορ, τίπτε μάχης ἀποπαύεαι ; οὐδέ τί σε χρή.
αἶθ' ὅσον ἦσσω εἰμὶ, τόσον σέο φέρτερος εἶην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
ἀλλ' ἄγε, Πατρόκλ' ἔφεπε κρατερώνυχας ἵππους,
αἷ κέν πῶς μιν ἔλῃς, δῶή δέ τοι εὐχος Ἀπόλλων.” 725

ᾧ φάτο, εἰπὼν ὁ μὲν αὐτὶς ἔβη θεὸς ἅμ' ὀνόον ἀνδρῶν,

Κεβριόνη δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἴκτωρ
 ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
 δύσεθ' ὁμίλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
 ἦκε κακόν, Τρωσὶν δὲ καὶ Ἴκτορι κῦδος ὅπαζεν. 730
 Ἴκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν·
 αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερῶνυχας ἵππους.
 Πάτροκλος δ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε
 σκαιῇ ἔγχος ἔχων· ἐτέρηφι δὲ λάζετο πέτρον
 μάρμαρον ὀκριένθ', ὅν οἱ περὶ χεῖρ ἐκάλυψεν, 735
 ἦκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,
 οὐδ' ἀλίωσε βέλος, βάλε δ' Ἴκτορος ἡνιοχῆα,
 Κεβριόνην, νόθον υἷον ἀγακλῆος Πριάμοιο,
 ἵππων ἡνί' ἔχοντα, μετώπιον ὀξείῃ λαῖ.
 ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740
 ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
 αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικῶς
 κάππεσ' ἀπ' εὐεργέος δῖφρου, λίπε δ' ὀστέα θυμός.
 τὸν δ' ἐπικερτομέων προσέφησ, Πατρόκλεες ἱππεῦ·
 “ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὥς ρεῖα κυβιστᾶ. 745
 εἰ δὴ που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
 πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
 νηὸς ἀποθρῶσκων, εἰ καὶ δυσπέμφελος εἴη,
 ὥς νῦν ἐν πεδίῳ ἐξ ἵππων ρεῖα κυβιστᾶ.
 ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν.” 750
 Ὡς εἰπὼν ἐπὶ Κεβριόνη ἥρωϊ βεβήκει
 οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κεραΐζων
 ἔβλητο πρὸς στήθος, ἐή τέ μιν ὤλεσεν ἀλκή·
 ὥς ἐπὶ Κεβριόνη, Πατρόκλεες, ἄλσο μεμαῶς.
 Ἴκτωρ δ' αὖθ' ἐτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755
 τὼ περὶ Κεβριόναο λέονθ' ὥς δηριωθήτην,
 ὧ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
 ἀμφω πεινᾶοντε, μέγα φρονέοντε μάχεσθον·

ὥς περὶ Κεβριόναο δὺω μῆστωρες αὐτῆς,
 Πάτροκλός τε Μεινοιτιάδης καὶ φαίδιμος Ἔκτωρ, 760
 ἔεντ' ἀλλήλων ταμέειν χροά νηλεῖ χαλκῷ.

Ἔκτωρ μὲν κεφαλῇφιν ἐπεὶ λάβειν, οὐχὶ μεθίει·
 Πάτροκλος δ' ἐτέρωθεν ἔχεν ποδός· οἱ δὲ δὴ ἄλλοι
 Τρῶες καὶ Δαναοὶ σύναγον κρατερῇν ὑσμίνην.

Ὡς δ' Εὐρὸς τε Νότος τ' ἐριδαίνετον ἀλλήλοιιν 765
 οὔρεος ἐν βήσσης βαθέην πελεμιζέμεν ὕλην,
 φηγόν τε μελίην τε ταυύφλοιόν τε κράνειαν,
 αἷ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
 ἡχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
 ὥς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770
 δῆουν, οὐδ' ἕτεροι μνῶντ' ὀλοοῖο φόβοιο.
 πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρ' ἐπεπήγει
 ἰοί τε πτερόεντες ἀπὸ νευρῇφι θορόντες,
 πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
 μαρναμένων ἀμφ' αὐτόν· ὁ δ' ἐν στροφάλιγγι κούνης 775
 κεῖτο μέγας μεγαλωστί, λελασμένος ἵπποσυνάων.

Ὅφρα μὲν Ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
 ἦμος δ' Ἥλιος μετενίσσετο βουλυτόνδε,
 καὶ τότε δὴ ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
 ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν
 Ἰρῶων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἔλοντο,
 Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
 τρὶς μὲν ἔπειτ' ἐπόρουσε θοῶ ἀτάλαντος Ἀρηϊ,
 σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός· ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
 ἥερι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε· 790

στῇ δ' ὄπιθεν, πλήξεν δὲ μετάφρενον εὐρέε τ' ὦμω
 χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὅσσε.
 τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
 ἣ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
 αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
 αἵματι καὶ κονίησι· πάρος γε μὲν οὐ θέμις ἦεν
 ἱππόκομον πῆληκα μιαίνεσθαι κονίησιν,
 ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἦ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
 πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὦμων
 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.
 λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
 τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
 στῇ δὲ ταφών· ὄπιθεν δὲ μετάφρενον ὀξείῃ δουρὶ
 ὦμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ,
 Πανθοΐδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο
 ἔγχεῖ θ' ἱπποσύνη τε πόδεσσί τε καρπαλίμοισι·
 καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810
 πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
 ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἱππεῦ,
 οὐδὲ δάμασσο· ὁ μὲν αὖτις ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε
 Πάτροκλον γυμνὸν περ ἔοντ' ἐν δηϊότητι. 815
 Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
 ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 Ἑκτωρ δ' ὥς εἶδεν Πατροκλῆα μεγάθυμον
 ἀψ' ἀναχαζόμενον, βεβλημένον ὀξείῃ χαλκῷ,
 ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὔτα δὲ δουρὶ 820
 νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσὼν, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν·

ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβιήσατο χάρμη,
 ὦ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
 πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
 ὥς πολέας πεφνόντα Μενoitίου ἄλκιμον υἱὸν
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχρ' ἑυθυμὸν ἀπηύρα,
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
 “Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊζόμεν ἀμήν, 830
 Τρωϊάδας δὲ γυναικας ἐλεύθερον ἡμάρ ἀπούρας
 ἄξιειν ἐν νῆεσσι φίλην ἐς πατρίδα γαίαν,
 νῆπιε· τῶν δὲ πρόσθ' Ἔκτορος ὠκέες ἵπποι
 ποσσὶν ὀρωρέχεται πολεμίζειν· ἔγχρ' δ' αὐτὸς
 Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὃ σφιν ἀμύνω 835
 ἡμάρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
 ἂ δαίλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
 ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
 ‘μή μοι πρὶν ἰέναι, Πατρόκλεες ἵπποκέλευθε,
 νῆας ἔπι γλαφυράς, πρὶν Ἔκτορος ἀνδροφόνουιο 840
 αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
 ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφροني πεῖθε.”

Τὸν δ' ὀλιγοδρανέων προσέφη, Πατρόκλεες ἵππευ·
 “ἦδη νῦν, Ἔκτορ, μεγάλ' εὖχεο· σοὶ γὰρ ἔδωκε
 νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἳ μ' ἐδάμασσαν 845
 ῥῆϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἔλοντο.
 τοιοῦτοι δ' εἴ πέρ μοι εἰέκοσιν ἀντεβόλησαν,
 πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
 ἀλλὰ με μοῖρ' ὅλοη καὶ Λητοῦς ἔκτανεν υἱός,
 ἀνδρῶν δ' Εὐφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 οὐ θην οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἦδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
 χερσὶ δαμέντ' Ἀχιλλῆος ἀμύμονος Αἰακίδαο.”

ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε·
 855
 ψυχὴ δ' ἐκ ῥεθέων παμμένη Ἀϊδόσδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθυῶτα προσηύδα φαίδιμος Ἑκτωρ·
 “ Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον ;
 860
 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς, Θέτιδος παῖς ἡυκόμοιο,
 φθῆῃ ἐμῶ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσαι ; ”

ὣς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὤτειλῆς
 εἵρυσσε λὰξ προσβάς, τὸν δ' ὑπτίον ὦσ' ἀπὸ δουρός.
 αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει,
 865
 ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο·
 ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι
 ἄμβροτοι, οὓς Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ Ρ.

Μενελάου ἀριστεία.

Οὐδ' ἔλαθ' Ἀτρείος υἱόν, ἀρηΐφιλον Μενέλαον,
Πάτροκλος Τρώεσσι δαμείς ἐν δηϊοτῇτι.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5
ὥς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐτίσῃ,
τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ' ἀντίος ἔλθοι.
οὐδ' ἄρα Πάνθου υἱὸς ἐϋμμελὴς ἀμέλησε
Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
ἔσση, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον·
“Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
χάξεο, λείπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα·
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
μή σε βάλῳ, ἀπὸ δὲ μελιηδέα θυμὸν ἔλωμαι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
“Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάασθαι.
οὔτ' οὔν παρδάλιος τόσσον μένος οὔτε λένοντος 20
οὔτε συὸς κάπρου ὀλοόφρονος, οὔ τε μέγιστος
θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμεαίνει,
ὅσσον Πάνθου νῖες ἐϋμμελῆαι φρονέουσιν.

οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
 ἧς ἦβης ἀπόνηθ', ὅτε μ' ὦνατο καὶ μ' ὑπέμεινε 25
 καὶ μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
 ἔμμεναι· οὐδέ ἔφημι πῶδεσσὶ γε οἷσι κίοντα
 εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆς.
 ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
 στήης· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω 30
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμῆο,
 πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νῆπιος ἔγνω.”

ᾧ φάτο, τὸν δ' οὐ πείθην· ἀμειβόμενος δὲ προσηύδα·
 “ νῦν μὲν δῆ, Μενέλαε διοτρεφές, ἡ μάλα τίσεις
 γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, 35
 χήρωσας δὲ γυναιῖκα μυχῶ θαλάμοιο νέοιο,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.
 ἡ κέ σφιν δειλοῖσι γόου κατάπανμα γενοίμην,
 εἴ κεν ἐγὼ κεφαλὴν τε τεῖν καὶ τεύχε' ἐνείκας
 Πάνθω ἐν χείρεσσι βάλλω καὶ Φρόντιδι δίῃ. 40
 ἀλλ' οὐ μὰν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
 οὐδέ τ' ἀδῆριτος ἦτ' ἀλκῆς ἥτε φόβοιο.”

ᾧ εἰπὼν οὕτωςε κατ' ἀσπίδα πάντοσ' εἴσῃ·
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῶ 45
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·
 ἂψ δ' ἀναχαζόμενοιο κατὰ στομάχοιο θέμεθλα
 νύξ', ἐπὶ δ' αὐτὸς ἔρεισε βαρεῖη χειρὶ πιθήσας·
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἦλυθ' ἀκωκή,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῶ. 50
 αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι
 πλοχμοὶ θ', οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφήκωντο.
 οἶον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
 χώρῳ ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβροχεν ὕδωρ,
 καλὸν τηλεθάον· τὸ δέ τε πνοιαί δονέουσι 55

παντοίων ανέμων, καί τε βρύει ἄνθει λευκῷ·
 ἐλθὼν δ' ἑξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
 βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
 τοῖον Πάνθου υἱὸν ἐϋμμελίην Εὐφορβον
 Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60

Ὡς δ' ὅτε τίς τε λέων ὄρεσίτροφος, ἀλκὴ πεποιθώς,
 βοσκομένης ἀγέλης βοῦν ἄρπάσῃ, ἣ τις ἀρίστη·
 τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι
 πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει
 δηῶν· ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆες 65
 πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν οὐδ' ἐθέλουσιν
 ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἰρεῖ·
 ὥς τῶν οὗ τιμι θυμὸς ἐνὶ στήθεσσι νύκτοιο
 ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.

ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο 70
 Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥα οἱ Ἔκτορ' ἐπῶρσε θεῶ Ἀτάλαντον Ἀρηϊ,
 ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντη·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “Ἔκτορ, νῦν σὺ μὲν ὦδε θέεις ἀκίχνητα διώκων, 75
 ἵππους Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλλῇ, τὸν ἀθανάτη τέκε μήτηρ.
 τόφρα δέ τοι Μενέλαος, Ἀρήϊος Ἀτρεὺς υἱός,
 Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνε, 80
 Πανθοῖδην Εὐφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς.”

Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ' ἰόνον ἀνδρῶν,
 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφὶ μελαίνας·
 πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
 τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
 κείμενον· ἔρρει δ' αἶμα κατ' οὐταμένην ὥτειλῃν.
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,

ὀξέα κεκληγώς, φλογὶ εἵκελος Ἥφαιστοιο
 ἀσβέστω· οὐδ' υἷον λάθην Ἀτρέος ὀξὺ βοήσας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 90
 “ὦ μοι ἐγών, εἰ μὲν κε λίπω κάτα τεύχεα καλὰ
 Πάτροκλόν θ', ὃς κείται ἐμῆς ἔνεκ' ἐνθάδε τιμῆς,
 μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται.
 εἰ δέ κεν Ἑκτορι μῶννος ἐὼν καὶ Τρωσὶ μάχωμαι
 αἰδεσθεῖς, μή πῶς με περιστήσω' ἕνα πολλοί· 95
 Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἑκτωρ.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
 ὅπποτ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι
 ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
 τῷ μ' οὐ τις Δαναῶν νεμεσήσεται, ὅς κεν ἴδῃται 100
 Ἑκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
 εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
 ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρμης
 καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσταίμεθα νεκρὸν
 Πηλεΐδῃ Ἀχιλῆϊ· κακῶν δέ κε φέρτατον εἶη.” 105
 Ἵος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἑκτωρ.
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, λείπε δὲ νεκρόν,
 ἐντροπαλιζόμενος ὥς τε λῖς ἡϋγένειος,
 ὃν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
 ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
 παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο·
 ὥς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
 στῇ δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων,
 παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἷόν· 115
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι·
 θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων·
 βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ἤυδα.

“ Αἶαν, δεῦρο, πέπον, περὶ Πατρόκλοιο θανόντος 120
 σπεύσομεν, αἶ κε νέκυν περ Ἀχιλλῇι προφέρωμεν
 γυμνόν· ἀτὰρ τά γε τεύχε’ ἔχει κορυθαίολος Ἔκτωρ.”

ᾧ Ως ἔφατ’, Αἶαντι δὲ δαΐφρονι θυμὸν ὄρινε·
 βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
 Ἔκτωρ μὲν Πάτροκλον ἐπεὶ κλυτὰ τεύχε’ ἀπηύρα, 125
 ἔλχ’, ἵν’ ἀπ’ ὤμοιιν κεφαλὴν τάμοι ὀξείῃ χαλκῶ,
 τὸν δὲ νέκυν Τρωῆσιν ἐρυσσάμενος κυσὶ δοίῃ.
 Αἴας δ’ ἐγγύθεν ἦλθε φέρων σάκος ἡύτε πύργον·
 Ἔκτωρ δ’ ἄσψ ἔς ὄμιλον ἰὼν ἀνεχάζεθ’ ἑταίρων,
 ἔς δΐφρον δ’ ἀνόρουσε· δίδου δ’ ὅ γε τεύχεα καλὰ 130
 Τρωσὶ φέρειν προτὶ ἄστν, μέγα κλέος ἔμμεναι αὐτῷ.
 Αἴας δ’ ἀμφὶ Μενoitιάδῃ σάκος εὐρὺ καλύψας
 ἐστήκει ὥς τις τε λέων περὶ οἷσι τέκεσσιν,
 ᾧ ῥά τε νῆπι’ ἄγοντι συναντήσωνται ἐν ὕλῃ
 ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένει βλεμεαίνει, 135
 πᾶν δέ τ’ ἐπισκύνιου κάτω ἔλκεται ὅσσε καλύπτων·
 ὥς Αἴας περὶ Πατρόκλῳ ἥρωϊ βεβήκει.
 Ἀτρεΐδης δ’ ἐτέρωθεν, ἀρηΐφιλος Μενέλαος,
 ἐστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.

Γλαῦκος δ’, Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν, 140
 Ἔκτορ’ ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
 “Ἔκτορ, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο.
 ἦ σ’ αὐτῶς κλέος ἐσθλὸν ἔχει φύξηνλιν ἐόντα.
 φράζεο νῦν ὅππως κε πόλιν καὶ ἄστν σαώσης
 οἶος σὺν λαοῖσι, τοῖς Ἰλῖω ἐγγεγάασιν· 145
 οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
 εἴσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηΐτοισιν ἐπ’ ἀνδράσι νωλεμῆς αἰεί.
 πῶς κε σὺ χεῖρονα φῶτα σαώσεις μεθ’ ὄμιλον,
 σχέτλι’, ἐπεὶ Σαρπηδόν’ ἅμα ξεῖνον καὶ ἑταῖρον 150
 κάλλιπες Ἀργείοισιν ἔλωρ καὶ κύρμα γενέσθαι.

ὅς τοι πόλλ' ὄφελος γένητο, πτόλει τέ καὶ αὐτῷ,
ζῶδς ἐών· νῦν δ' οὐ οἱ ἀλαλκόμεναι κύνας ἔτλης.
τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν
οἴκαδ' ἵμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οἱ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἰψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
ἔλθοι τεθνηὼς καὶ μιν ἐρυσαίμεθα χάρμης,
αἰψά κεν Ἀργεῖοι Σαρπηδόνοσ' ἔντεα καλὰ
λύσειαν, καί κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα κατ' ὅσσε ἰδὼν δηῖων ἐν αὐτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεὶ σέο φέρτερός ἐστι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ·
“Γλαῦκε, τίη δὲ σὺν τοῖος ἐὼν ὑπέροπλον ἔειπες; 170
ὦ πόποι, ἦ τ' ἐφάμην σὲ περὶ φρένας ἔμμεναι ἄλλων,
τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσι·
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,
ὅς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.
οὐ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων” 175
ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος αἰγιόχοιο,
ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηϊδίως, ὅτε δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο καὶ ἴδε ἔργον,
ἥ ἐ πανημέριος κακὸς ἔσσομαι, ὥς ἀγορεύεις, 180
ἦ τινα καὶ Δαναῶν ἀλκῆς μάλα περ μεμαῶτα
σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος.”

ἌΩς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν αὖσας·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
 ὄφρ’ ἂν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς.”

ᾧς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴεκτωρ
 δῆϊτον ἐκ πολέμοιο· θέων δ’ ἐκίχανεν ἐταίρους
 ὦκα μάλ’, οὗ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών, 190
 οἳ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐωνος.
 στὰς δ’ ἀπάνευθε μάχης πολυδακρύου ἔντε’ ἄμειβεν·
 ἦ τοι ὁ μὲν τὰ ἅ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
 Τρῳσὶ φιλοπτολέμοισιν, ὁ δ’ ἄμβροτα τεύχεα δῦνε
 Πηλεΐδew Ἀχιλλῆος, ἃ οἱ θεοὶ Οὐρανίωνες 195
 πατρὶ φίλῳ ἔπορον· ὁ δ’ ἄρα ᾧ παιδὶ ὅπασσε
 γηράς· ἀλλ’ οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγῆρα.

Τὸν δ’ ὥς οὖν ἀπάνευθεν ἴδεν νεφεληγερέτα Ζεὺς
 τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
 κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν· 200
 “ἅ δεῖλ’, οὐδὲ τί τοι θάνατος καταθύμιός ἐστιν,
 ὅς· δὴ τοι σχεδὸν εἴσι· σὺ δ’ ἄμβροτα τεύχεα δύνεις
 ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι·
 τοῦ δὴ ἐταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε,
 τεύχεα δ’ οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205
 εἴλεν· ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
 τῶν ποινήν ὅ τοι οὗ τι μάχης ἐκ νοστήσαντι
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος.”

Ἦ, καὶ κυανέησιν ἐπ’ ὀφρύσι νεύσε Κρονίων.
 Ἴεκτορι δ’ ἥρμοσε τεύχε’ ἐπὶ χροῖ, δῦ δέ μιν ἼΑρης 210
 δεινὸς ἐννάλιος, πλησθεν δ’ ἄρα οἱ μέλε’ ἐντὸς
 ἀλκῆς καὶ σθένεος· μετὰ δὲ κλειτοὺς ἐπικούρους
 βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσι
 τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.
 ὥτρυνεν δὲ ἕκαστον ἐποικύμενος ἐπέεσσι, 215

Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε,
 Ἄστεροπαῖόν τε Δεισήνορά θ' Ἰππόθοόν τε,
 Φόρκυν τε Χρομίον τε καὶ Ἕννομον οἰωνιστήν·
 τοὺς ὃ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα·

“ κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων· 220

οὐ γὰρ ἐγὼ πληθύν διζήμενος οὐδὲ χατίζων
 ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον,
 ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
 προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.

τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225

λαούς, ὑμέτερον δὲ ἕκαστου θυμὸν ἀέξω.

τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω

ἢ ἐσσωθήτω· ἢ γὰρ πολέμου ὀαριστὺς.

ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπησ

Τρώας ἐς ἵπποδάμους ἐρύσῃ, εἵξῃ δέ οἱ Αἴας, 230

ἡμῖσιν τῷ ἐνάρων ἀποδάσσομαι, ἡμῖσιν δ' αὐτὸς

ἔξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται ὅσσον ἐμοί περ.”

ἌΩς ἔφαθ', οἱ δ' ἰθὺς Δαναῶν βρῖσαντες ἔβησαν,
 δούρατ' ἀνασχόμενοι· μάλα δέ σφισιν ἔλπετο θυμὸς
 νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο, 235

νήπιοι· ἢ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.

καὶ τότε ἄρ' Αἴας εἶπε βοῇν ἀγαθὸν Μενέλαον·

“ ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶϊ

ἔλπομαι αὐτῷ περ νοστησέμεν ἐκ πολέμοιο.

οὔ τι τόσον νέκυος περιδείδῃα Πατρόκλοιο, 240

ὅς κε τάχα Τρώων κορέει κύνας ἡδ' οἰωνούς,

ὅσσον ἐμῇ κεφαλῇ περιδείδῃα, μή τι πάθῃσι,

καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει,

Ἐκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἣν τις ἀκούσῃ.” 245

ἌΩς ἔφατ', οὐδ' ἀπίθῃσε βοῇν ἀγαθὸς Μενέλαος,

ἥϊυνεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·

“ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
οἳ τε παρ’ Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστος
λαοῖς· ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.

250

ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν·
ἀλλὰ τις αὐτὸς ἴτω, νεμεσιζέσθω δ’ ἐνὶ θυμῷ
Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι.”

255

ᾧ Ως ἔφατ’, ὅξ’ ὃ δ’ ἄκουσεν Ὀϊλῆος ταχὺς Αἴας·
πρῶτος δ’ ἀντίος ἦλθε θέων ἀνὰ δηϊοτήτα,
τὸν δὲ μετ’ Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος,
Μηριόνης, ἀτάλαντος Ἐνυαλίῳ ἀνδριφόντῃ.
τῶν δ’ ἄλλων τίς κεν ἦσι φρεσὶν οὐνόματ’ εἴποι,
ὅσσοι δὴ μετόπισθε μάχην ἡγείραν Ἀχαιῶν ;

260

Τρῶες δὲ προὔτυψαν ἀολλέες· ἦρχε δ’ ἄρ’ Ἐκτωρ.
ὥς δ’ ὅτ’ ἐπὶ προχοῇσι διυπετέος ποταμοῖο
βέβρυχεν μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ’ ἄκραι
ἡϊόνες βοόωσιν ἐρευγομένης ἀλὸς ἕξω,
τόσση ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοὶ
ἔστασαν ἀμφὶ Μενoitιάδῃ ἓνα θυμὸν ἔχοντες,
φραχθέντες σάκεσιν χαλκήρεσιν· ἀμφὶ δ’ ἄρα σφι
λαμπρῇσιν κορύθεσσι Κρονίων ἡέρα πολλὴν
χεῦ’, ἐπεὶ οὐδὲ Μενoitιάδην ἤχθαιρε πάρος γε,
ὄφρα ζῶδς ἐὼν θεράπων ἦν Αἰακίδαο·
μίσσησεν δ’ ἄρα μιν δηϊῶν κυσὶ κύρμα γενέσθαι
Τρωῇσιν· τῷ καὶ οἱ ἀμυνέμεν ὦρσεν ἐταίρους.

265

270

ᾧ Ωσαν δὲ πρότεροι Τρῶες ἐλίκωπας Ἀχαιοὺς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν, οὐδέ τιν’ αὐτῶν
Τρῶες ὑπέρθυμοι ἔλον ἔγχεσιν ἰέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο· μίνυνθα δὲ καὶ τοῦ Ἀχαιοὶ
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ’ ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος, περὶ δ’ ἔργα τέτυκτο

275

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280
 ἴθυσεν δὲ διὰ προμάχων συὶ εἵκελος ἀλκὴν
 καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηοὺς
 ῥηϊδίως ἐκέδασσεν, ἐλιξάμενος διὰ βήσσας·
 ὧς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας, 285
 ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας,
 οἱ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
 ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.
 Ἦ τοι τὸν Λήθιοιο Πελασγοῦ φαίδιμος υἱός,
 Ἰππόθοος, ποδὸς ἔλκε κατὰ κρατερὴν ὑσμίνην,
 δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
 Ἔκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
 ἦλθε κακόν, τό οἱ οὐ τις ἐρύκακεν ἱεμένων περ.
 τὸν δ' υἱὸς Τελαμῶνος ἐπαΐξας δι' ὀμίλου
 πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρήου·
 ἤρικε δ' ἱπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
 πληγείσ' ἔγχεί τε μεγάλῳ καὶ χειρὶ παχείῃ,
 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
 αἱματόεις· τοῦ δ' αὐθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
 Πατρόκλιοιο πόδα μεγάλήτορος ἦκε χαμᾶζε
 κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, 300
 τῇλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 Ἐκτωρ δ' αὐτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ·
 ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
 τυτθόν· ὁ δὲ Σχεδίον, μεγαθύμον Ἰφίτου υἱόν,
 Φωκίων ὅχ' ἄριστον, ὅς ἐν κλειτῷ Πανοπῆϊ
 οἰκία ναιετάασκε πολέσσ' ἀνδρεσσιν ἀνάσπων,
 τὸν βάλ' ὑπὸ κληῖδα μέσσην· διὰ δ' ἀμπερὲς ἄκρη
 αἰχμὴ χαλκείῃ παρὰ νείατον ὦμον ἀνέσχε· 310
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Αἴας δ' αὖ Φόρκυνα, δαΐφρονα Φαίνοπος υἱόν,
 Ἴπποθόῳ περιβάντα μέσσην κατὰ γαστέρα τύψε·
 ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκὸς
 ἦφυσ'· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 315
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 Φόρκυν θ' Ἴππόθοόν τε, λύνοντο δὲ τεύχε' ἀπ' ὤμων.

Ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες, 320
 Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἴσαν
 κάρτεϊ καὶ σθένει σφετέρῳ· ἀλλ' αὐτὸς Ἀπόλλων
 Αἰνεΐαν ὥτρυνε, δέμας Περίφαντι ἐοικώς,
 κήρυκ' Ἡπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
 κηρύσσων γήρασκε, φίλα φρεσὶ μῆδεα εἰδώς· 325
 τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “ Αἰνεΐα, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε
 Ἴλιον αἰπεινὴν ; ὥς δὴ ἴδον ἀνέρας ἄλλους
 κάρτεϊ τε σθένει τε πεποιθότας ἡνωρέῃ τε
 πλήθει τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας· 330
 ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσι
 νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον οὐδὲ μάχεσθε.”

ᾧ ὤς ἔφατ', Αἰνεΐας δ' ἑκατηβόλον Ἀπόλλωνα
 ἔγνω ἑσάντα ἰδών, μέγα δ' Ἔκτορα εἶπε βοήσας·
 “ Ἔκτορ τ' ἦδ' ἄλλοι Τρώων ἀγοὶ ἦδ' ἐπικούρων, 335
 αἰδῶς μὲν νῦν ἦδε γ', ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας.
 ἀλλ' ἔτι γάρ τίς φησι θεῶν ἔμοι ἄγχι παραστὰς
 Ζῆν' ὕπατον μῆστωρα μάχης ἐπιτάρροθον εἶναι·
 τῷ ῥ' ἰθὺς Δαναῶν ἵομεν, μηδ' οἳ γε ἔκηλοι 340
 Πάτροκλον νηυσὶν πελασσαίατο τεθνηῶτα.”

ᾧ ὤς φάτο, καὶ ῥα πολὺ προμάχων ἐξάλμενος ἔστη·
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσται Ἀχαιῶν.

ξιθ' αὐτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
 υἷον Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345
 τὸν δὲ πεσόντ' ἑλέησεν ἀρηϊφίλος Λυκομήδης,
 στῇ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἰππασίδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
 ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθει, 350
 καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
 τὸν δὲ πεσόντ' ἑλέησεν Ἀρήϊος Ἀστεροπαῖος,
 ἔθυσεν δὲ καὶ ὁ πρόφρων Δαναοῖσι μάχεσθαι·
 ἀλλ' οὐ πῶς ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντῃ
 ἐσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
 Αἴας γὰρ μάλα πάντας ἐπύχετο πολλὰ κελεύων·
 οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγει
 οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἑξοχὸν ἄλλων,
 ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
 ὥς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθών 360
 δεύετο πορφυρέῳ, τοῖ δ' ἀγχιστῖνοι ἔπιπτον
 νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
 καὶ Δαναῶν· οὐδ' οἳ γὰρ ἀναιμωτί γ' ἐμάχοντο,
 παυρότεροι δὲ πολὺ φθίνυνθον· μέμνηντο γὰρ αἰεὶ
 ἀλλήλοισι καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
 Ὡς οἳ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
 οὔτε ποτ' ἠέλιον σῶν ἔμμεναι οὔτε σελήνην·
 ἡέρι γὰρ κατέχοντο μάχης ἐπὶ θ' ὅσσοι ἀριστοὶ
 ἕστασαν ἀμφὶ Μενoitιάδῃ κατατεθνηῶτι.
 οἳ δ' ἄλλοι Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοὶ 370
 εὐκηλοὶ πολέμιζον ὑπ' αἰθέρι, πέπτατο δ' αὐγὴ
 ἡελίου ὀξεία, νέφος δ' οὐ φαίνεται πάσης
 γαίης οὐδ' ὀρέων· μεταπανόμενοι δ' ἐμάχοντο,
 ἀλλήλων ἀλεείνοντες βέλεα στονόοντα,
 πολλὸν ἀφισταότες. τοῖ δ' ἐν μέσῳ ἄλγε' ἔπασχον 375

ἥερί καὶ πολέμῳ, τείροντο δὲ νηλεΐ χαλκῷ
 ὅσσοι ἄριστοι ἔσαν· δύο δ' οὐ πῶ φῶτε πεπύσθην,
 ἀνέρε κυδαλίμῳ, Θρασυμήδῃς Ἀντίλοχός τε,
 Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
 ζῶν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
 τῷ δ' ἐπιосσομένῳ θάνατον καὶ φύζαν ἑταίρων
 νόσφιν ἐμαρνάσθην, ἐπεὶ ὥς ἐπετέλλετο Νέστωρ,
 ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.

Τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρει
 ἀργαλέης· καμάτῳ δὲ καὶ ἰδρῷ νωλεμεῖς αἰεὶ 385
 γούνατά τε κυῆμαί τε πόδες θ' ὑπένερθεν ἐκάστου
 χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοιιν
 ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
 ὥς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοεῖην
 λαοῖσιν δώῃ ταυνύειν, μεθύουσιν ἀλοιφῇ· 390
 δεξάμενοι δ' ἄρα τοί γε διαστάντες ταυνοῦσι
 κυκλός', ἄφαρ δέ τε ἱκμάς ἔβη, δύνει δέ τ' ἀλοιφῇ
 πολλῶν ἐλκόντων, τάνυται δέ τε πᾶσα διαπρό·
 ὥς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ
 ἔλκεον ἀμφοτέροι· μάλα δέ σφισιν ἔλπετο θυμός, 395
 Τρωσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
 νῆας ἔπι γλαφυράς· περὶ δ' αὐτοῦ μῶλος ὀρώρει
 ἄγριος· οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη
 τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἴκοι·
 τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
 ἥματι τῷ ἐτάνυσσε κακὸν πόνον· οὐδ' ἄρα πῶ τι
 ἦδδε Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς·
 πολλὸν γὰρ ἀπάνευθε νεῶν μάρναντο θοάων,
 τείχει ὑπο Τρώων· τό μιν οὐ ποτε ἔλπετο θυμῷ
 τεθνάμεν, ἀλλὰ ζῶν ἐνιχριμφθέντα πύλῃσιν 405
 ἄψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
 ἐκπέρσειν πτολίεθρον ἄνευ ἔθεν, οὐδὲ σὺν αὐτῷ·

πολλάκι γὰρ τό γε μητρὸς ἐπέυθετο νόσφιν ἀκούων,
ἧ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα.

δὴ τότε γ' οὗ οἱ ἔειπε κακὸν τόσον ὅσον ἐτύχθη 410
μήτηρ, ὅττι ρά οἱ πολὺ φίλτατος ὤλεθ' ἐταῖρος.

Οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
νωλεμέες ἐγχερίμπτοντο καὶ ἀλλήλους ἐνάριζον·

ᾧδε δέ τις εἶπεςκεν Ἀχαιῶν χαλκοχιτώνων· 415
“ὦ φίλοι, οὐ μὰν ἡμῖν ἐϋκλεές ἀπονέεσθαι

νῆας ἐπὶ γλαφυράς, ἀλλ' αὐτοῦ γαῖα μέλαινα
πᾶσι χάνοι· τό κεν ἡμῖν ἄφαρ πολὺ κέρδιον εἴη,
εἰ τοῦτον Τρώεσσι μεθήσομεν ἵπποδάμοισιν
ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι.”

ἌΩς δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν· 420

“ὦ φίλοι, εἰ καὶ μοῖρα παρ' ἀνέρι τῷδε δαμῆναι
πάντας ὁμῶς, μή πώ τις ἐρωείτω πολέμοιο.”

ἌΩς ἄρα τις εἶπεςκε, μένος δ' ὄρσασκεν ἐταίρου.

ὥς οἱ μὲν μάρναντο, σιδήρειος δ' ὀρυμαγδὸς
χάλκεον οὐρανὸν ἴκε δι' αἰθέρος ἀτρυνέτοιο· 425

ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο
ἐν κοινήσι πεσόντος ὑφ' Ἑκτορος ἀνδροφόνοιο.

ἧ μὰν Αὐτομέδων, Διώρεος ἄλκιμος υἱός,
πολλὰ μὲν ἄρ μάστιγι θοῇ ἐπεμαίετο θείνων, 430

πολλὰ δὲ μελιχίοισι προσηνύδα, πολλὰ δ' ἀρειῇ·
τῷ δ' οὐτ' ἄψ' ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
ἠθελέτην ἵεναι οὐτ' ἐς πόλεμον μετ' Ἀχαιοῦς,
ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἧ τ' ἐπὶ τύμβῳ
ἀνέρος ἐστήκη τεθνηὸτος ἠὲ γυναικός, 435

ὥς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
οὔδεις ἐνισκίμψαντε καρήατα· δάκρυα δέ σφι
θερμὰ κατὰ βλεφάρων χαμάδις ῥέει μυρομένοισιν
ἡνιόχοιο πόθῳ· θαλερὴ δ' ἐμιαίνετο χαίτη

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440
 μυρομένω δ' ἄρα τῷ γε ἰδὼν ἐλέησε Κρονίων,
 κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·
 “ ἂ δειλῷ, τί σφωῖ δόμεν Πηληϊΐ ἄνακτι
 θνητῷ, ὑμεῖς δ' ἐστὸν ἀγῆρω τ' ἀθανάτῳ τε.
 ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγέ' ἔχητον ; 445
 οὐ μὲν γάρ τί πού ἐστιν διζυρώτερον ἀνδρὸς
 πάντων, ὅσσα τε γαῖαν ἔπι πνεῖει τε καὶ ἔρπει.
 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαιδαλέοισιν
 Ἑκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἑάσω.
 ἦ οὐχ ἅλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς ; 450
 σφῶϊν δ' ἐν γούνεσσι βαλῶ μένος ἡδ' ἐνὶ θυμῷ,
 ὄφρα καὶ Αὐτομέδοντα σαώσεται ἐκ πολέμοιο
 νῆας ἔπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,
 κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκωνται
 δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.” 455
 Ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἡΐ.
 τῷ δ' ἀπὸ χαιτᾶων κούρην οὐδᾶσδε βαλόντε
 ρίμφ' ἔφερον θοὸν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς.
 τοῖσι δ' ἐπ' Αὐτομέδων μάχετ' ἀχνύμενός περ ἑταῖρον,
 ἵπποις αἰσσων ὥς τ' αἰγυπιὸς μετὰ χῆνας· 460
 ρέα μὲν γὰρ φεύγεσκειν ὑπὲκ Τρώων ὀρυμαγδοῦ,
 ρεία δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων.
 ἀλλ' οὐχ ἦρει φῶτας, ὅτε σεύαιτο διώκειν·
 οὐ γὰρ πῶς ἦν οἶον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
 ἔγχει ἐφορμᾶσθαι καὶ ἐπίσχειν ὠκέας ἵππους. 465
 ὁπρὲ δὲ δὴ μιν ἑταῖρος ἀνὴρ ἶδεν ὀφθαλμοῖσιν
 Ἀλκιμέδων, υἱὸς Λαέρκεος Αἰμονίδαο·
 στῆ δ' ὀπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηΐδα·
 “ Αὐτόμεδον, τίς τοί νῦν θεῶν νηκερδέα βουλὴν
 ἐν στήθεσσιν ἔθηκε, καὶ ἐξέλετο φρένας ἐσθλὰς ; 470
 οἶον πρὸς Τρῶας μάχεαι πρῶτῳ ἐν ὀμίλῳ

μοῦνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἔκτωρ
αὐτὸς ἔχων ὥμοισιν ἀγάλλεται Αἰακίδαο."

Τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός·
"Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475

ἵππων ἀθανάτων ἔχέμεν δμῆσιν τε μένος τε,
εἰ μὴ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος,
ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι." 480

ᾧ ὤς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἄρμ' ἐπορούσας
καρπαλίμως μάστιγα καὶ ἡνία λάξτετο χερσίν,
Αὐτομέδων δ' ἀπόρουσε· νόησε δὲ φαίδιμος Ἔκτωρ,
αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἐόντα·
"Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων, 485

ἵππῳ τῷδ' ἐνόησα ποδώκεος Αἰακίδαο
ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσι·
τῷ κεν ἐελποίμην αἵρησέμεν, εἰ σύ γε θυμῷ
σῶ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶϊ
τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἀρηϊ." 490

ᾧ ὤς ἔφατ', οὐδ' ἀπίθησεν εἰς πάϊς Ἀγχίσαο.
τῷ δ' ἰθὺς βήτην βοέης εἰλυμένῳ ὤμους
αὔησι στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
τοῖσι δ' ἅμα Χρομῖος τε καὶ Ἀρητος θεοειδὴς
ἦϊσαν ἀμφοτέροι· μάλα δέ σφισιν ἔλπετο θυμὸς 495

αὐτῷ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
νῆπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
αὐτίς ἀπ' Αὐτομέδοντος. ὁ δ' εὐζάμενος Διὶ πατρὶ
ἀλκῆς καὶ σθένεος πλήτο φρένας ἀμφὶ μελαίνας·
αὐτίκα δ' Ἀλκιμέδοντα προσηΐδα, πιστὸν ἑταῖρον· 500

"Ἀλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους,
ἀλλὰ μάλ' ἐμπνέοντε μεταφρένῃ· οὐ γὰρ ἐγὼ γε
Ἔκτορα Πριαμίδην μένεος σχήσεσθαι οἶω,

πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππῳ
 νῶϊ κατακτείναντα, φοβήσασθαι τε στίχας ἀνδρῶν 505
 Ἀργείων, ἣ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλοίη."

Ὡς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον·
 "Αἴαντ', Ἀργείων ἡγήτορε, καὶ Μενέλαε,
 ἦ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἷ περ ἄριστοι,
 ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμᾶρ·
 τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυνόεντα
 Ἐκτωρ Αἰνείας θ', οἱ Τρώων εἰσὶν ἄριστοι.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται·
 ἦσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' ἐΐσην·
 ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσε·
 ὥς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζηΐος ἀνὴρ, 520
 κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο,
 ἵνα τάμῃ διὰ πᾶσαν, ὃ δὲ προθορῶν ἐρίπησιν,
 ὥς ἄρ' ὃ γε προθορῶν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
 νηδυίοισι μάλ' ὀξὺν κραδαινόμενον λύε γυῖα.
 Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
 ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
 πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρὸν
 οὐδὲι ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμήχθη
 ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἀρης.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὀρμηθήτην, 530
 εἰ μή σφω' Αἴαντε διέκριναν μεμαῶτε,
 οἳ ῥ' ἦλθον καθ' ὅμιλον ἑταίρου κικλήσκοντος·
 τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
 Ἐκτωρ Αἰνείας τ' ἠδὲ Χρομῖος θεοειδής,
 Ἀρητον δὲ κατ' αὐθι λίπον δεδαῖγμένον ἦτορ, 535

κείμενον· Αὐτομέδων δὲ θοῶ ἀτάλαντος Ἄρηϊ
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἤυδα·
 “ἦ δὴ μὰν ὀλίγον γε Μενoitιάδαο θανόντος
 κῆρ ἄχεος μεθέηκα χερεῖονά περ καταπέφνων.”

Ἦς εἰπὼν ἐς δίφρου ἐλὼν ἔναρα βροτόεντα 540
 θῆκε, ἂν δ' αὐτὸς ἔβαινε πόδας καὶ χεῖρας ὕπερθεν
 αἱματόεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδῶς.

Ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὕσμινη
 ἀργαλήη πολὺδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
 οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεὺς 545
 ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.
 ἥτε πορφυρέην ἱριν θνητοῖσι τανύσση
 Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἦ πολέμοιο,
 ἦ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων 550
 ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει,
 ὥς ἡ πορφυρέη νεφέλη πυκάσασα ἐ αὐτὴν
 δύσσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
 πρῶτον δ' Ἀτρείος υἱὸν ἐποτρύνουσα προσηύδα,
 ἴφθιμον Μενέλαον—ὁ γάρ ῥά οἱ ἐγγύθεν ἦεν—
 εἰσαμένη Φοῖνικι δέμας καὶ ἀτειρέα φωνήν· 555
 “σοὶ μὲν δῆ, Μενέλαε, κατηφείη καὶ ὄνειδος
 ἔσσεται, εἴ κ' Ἀχιλλῆος ἀγανοῦ πιστὸν ἐταῖρον
 τείχει ὕπο Τρώων ταχέες κύνες ἐλκήσουσιν.
 ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα.”

Τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος· 560
 “Φοῖνιξ, ἅττα γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
 δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
 τῷ κεν ἐγὼ γ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
 Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
 ἀλλ' Ἐκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
 χαλκῷ δηϊόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει.”

Ἦς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη,

ὅττι ῥά οἱ πάμπρωτα θεῶν ἡρήσατο πάντων.
 ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκε,
 καὶ οἱ μυῖης θάρσος ἐνὶ στήθεσσιν ἐνήκεν, 570
 ἢ τε καὶ ἐργομένη μάλα περ χροὸς ἀνδρομέοιο
 ἰσχανάα δακέειν, λαρόν τέ οἱ αἶμ' ἀνθρώπου·
 τοῖον μιν θάρσευς πλήσε φρένας ἀμφὶ μελαίνας,
 βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
 ἔσκε δ' ἐνὶ Τρώεσσι Ποδῆς, υἱὸς Ἡετίωνος, 575
 ἀφνειὸς τ' ἀγαθὸς τε· μάλιστα δέ μιν τίεν Ἑκτωρ
 δῆμον, ἐπεὶ οἱ ἐταῖρος ἔην φίλος εἰλαπιναστής·
 τὸν ῥα κατὰ ζωστήρα βάλε ξανθὸς Μενέλαος
 αἶξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσε·
 δούπησεν δὲ πεσών· ἀτὰρ Ἀτρεΐδης Μενέλαος 580
 νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἐταίρων.

Ἑκτορα δ' ἐγγύθεν ἰστάμενος ὥτρυνεν Ἀπόλλων,
 Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἀπάντων
 ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
 [τῷ μιν ἐεισάμενος προσέφη ἐκάεργος Ἀπόλλων]· 585
 “Ἑκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν ;
 οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος γε
 μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἷος αἰείρας
 νεκρὸν ὑπὲκ Τρώων, σὸν δ' ἔκτανε πιστὸν ἐταῖρον,
 ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν, υἱὸν Ἡετίωνος.” 590

Ὡς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
 καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θυσσανόεσσαν
 μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
 ἀστράφας δὲ μάλα μεγάλ' ἔκτυπε, τὴν δ' ἐτίναξε, 595
 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς.

Πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
 βλῆτο γὰρ ὦμον δουρὶ πρόσω τετραμμένος αἰεὶ
 ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις

αἰχμὴ Πουλυδάμαντος· ὁ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών.
 Λήϊτον αὖθ' Ἐκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ, 601
 υἷδ' Ἀλεκτρύονος μεγαθύμου, παῦσε δὲ χάρμης·
 τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
 ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
 Ἐκτορα δ' Ἰδομενεὺς μετὰ Λήϊτον ὀρμηθέντα 605
 βεβλήκει θώρηκα κατὰ στήθος παρὰ μαζόν·
 ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοῖ δ' ἐβόησαν
 Τρώες· ὁ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαι
 δίφρῳ ἐφεσταότος· τοῦ μὲν ῥ' ἀπὸ τυτθὸν ἄμαρτεν·
 αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἠνίοχόν τε, 610
 Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἔκτικμένης ἔπετ' αὐτῷ—
 πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
 ἦλυθε, καὶ κε Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
 εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
 καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
 αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἐκτορος ἀνδροφόνουιο—
 τὸν βάλλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
 ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
 ἦριπε δ' ἐξ ὀχέων, κατὰ δ' ἠνία χεῦεν ἔραζε.
 καὶ τά γε Μηριόνης ἔλαβεν χεῖρεσσι φίλῃσι 620
 κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα·
 “ μᾶστιε νῦν, ἥός κε θοὰς ἐπὶ νῆας ἵκηαι·
 γιγνώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν.”
 Ὡς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
 νῆας ἐπὶ γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
 Οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
 Ζεὺς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
 τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας·
 “ ὦ πόποι, ἦδη μὲν κε καὶ ὅς μάλα νήπιός ἐστι
 γνοίῃ ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
 τῶν μὲν γὰρ πάντων βέλε' ἄπτεται, ὅς τις ἀφήῃ,

ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπησ πάντ' ἰθύνει·
 ἡμῖν δ' αὐτῶς πᾶσιν ἐτώσια πίπτει ἔραζε.
 ἀλλ' ἄγετ' αὐτοὶ περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ 635
 χάρμα φίλοις ἐτάροισι γενώμεθα νοστήσαντες,
 οἳ πού δεῦρ' ὀρόωντες ἀκηχέδατ', οὐδ' ἔτι φασὶν
 Ἕκτορος ἀνδροφόνουιο μένος καὶ χεῖρας ἀάπτους
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 εἷη δ' ὅς τις ἐταῖρος ἀπαγγεῖλει τάχιστα 640
 Πηλεΐδῃ, ἐπεὶ οὗ μιν οἶομαι οὐδὲ πεπύσθαι
 λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἐταῖρος.
 ἀλλ' οὗ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
 ἥερι γὰρ κατέχονται ὁμῶς αὐτοὶ τε καὶ ἵπποι.
 Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἥερος νῆας Ἀχαιῶν, 645
 ποιήσον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι·
 ἐν δὲ φάει καὶ ὄλεσσον, ἐπεὶ νῦν τοι εὐαδεν οὕτως.”
 Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
 αὐτίκα δ' ἡέρα μὲν σκέδασεν καὶ ἀπώσεν ὀμίχλην,
 ἥελιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη· 650
 καὶ τότε ἄρ' Αἴας εἶπε βοῆν ἀγαθὸν Μενέλαον·
 “σκέπτεο νῦν, Μενέλαε διοτρεφές, αἵ κεν ἴδῃαι
 ζῶν ἔτ' Ἀντίλοχον, μεγαθύμον Νέστορος υἱόν,
 ὅτρυνον δ' Ἀχιλῆϊ δαΐφρονι θᾶσσον ἰόντα
 εἰπεῖν ὅττι ῥά οἱ πολὺν φίλτατος ὤλεθ' ἐταῖρος.” 655
 Ὡς ἔφατ', οὐδ' ἀπίθησε βοῆν ἀγαθὸς Μενέλαος,
 βῆ δ' ἰέναι ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
 ὅς τ' ἐπεὶ ἄρ' κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
 οἳ τέ μιν οὐκ εἰώσι βοῶν ἐκ πῖαρ ἐλέσθαι
 πάννυχτοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων 660
 ἰθύει, ἀλλ' οὗ τι πρήσσει· θαμέες γὰρ ἄκουτες
 ἀντίον αἰσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖς ἐσσύμενός περ·

ἡῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
 ὥς ἀπὸ Πατρόκλοιο βοῇν ἀγαθὸς Μενέλαος 665
 ἦϊε πόλλ' ἀέκων· περὶ γὰρ δίε μή μιν Ἀχαιοὶ
 ἀργαλέου πρὸ φόβοιο ἔλωρ δηϊοῖσι λίπιοιεν.
 πολλὰ δὲ Μηριόνη τε καὶ Αἰάντεσσ' ἐπέτελλεν·
 “Αἴαντ', Ἀργείων ἡγήτορε, Μηριόνη τε,
 νῦν τις ἐννεΐης Πατροκλῆος δειλοῖο 670
 μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
 ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.”
 ὧς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
 πάντοσε παπταίνων ὥς τ' αἰετός, ὃν ῥά τέ φασιν
 ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
 ὃν τε καὶ ὑψόθ' ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτώξ
 θάμνῳ ὑπ' ἀμφικόμῳ κατακείμενος, ἀλλὰ τ' ἐπ' αὐτῷ
 ἔσσυτο, καὶ τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
 ὥς τότε σοί, Μενέλαε διοτρεφές, ὅσσε φαιινῶ
 πάντοσε διενείσθην πολέων κατὰ ἔθνος ἐταίρων, 680
 εἴ που Νέστορος υἱὸν ἔτι ζῶοντα ἴδοιτο.
 τὸν δὲ μάλ' αἰψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
 θαρσύνονθ' ἐτάρους καὶ ἐποτρύνοντα μάχεσθαι,
 ἀγχοῦ δ' ἰστάμενος προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθῃαι 685
 λυγρῆς ἀγγελίης, ἣ μὴ ὥφελλε γενέσθαι.
 ἦδη μὲν σὲ καὶ αὐτὸν ὀϊομαι εἰσορόωντα
 γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
 νίκη δὲ Τρώων· πέφαται δ' ὄριστος Ἀχαιῶν,
 Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
 ἀλλὰ σύ γ' αἰψ' Ἀχιλλῆϊ θέων ἐπὶ νῆας Ἀχαιῶν
 εἰπεῖν, αἷ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
 γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἔκτωρ.”
 ὧς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας·
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε, τὼ δέ οἱ ὅσσε 695

δακρυνόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 ἀλλ' οὐδ' ὥς Μενελάου ἐφημοσύνης ἀμέλησε,
 βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρω,
 Λαοδόκῳ, ὃς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.

Τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο, 700
 Πηλεΐδῃ Ἀχιλῆϊ κακὸν ἔπος ἀγγελέοντα.

οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἥθελε θυμὸς
 τειρομένοις ἐτάροισιν ἀμυνέμεν, ἔνθεν ἀπῆλθεν
 Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·
 ἀλλ' ὃ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705

αὐτὸς δ' αὐτ' ἐπὶ Πατρόκλῳ ἥρωϊ βεβήκει,
 στῇ δὲ παρ' Αἰάντεσσι θέων, εἴθαρ δὲ προσηύδα·

“ κείνουν μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
 ἔλθειν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἶω
 νῦν ἰέναι μάλα περ κεχολωμένον Ἑκτορι δῖῳ· 710

οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
 ἡμεῖς δ' αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
 ἡμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἡδὲ καὶ αὐτοὶ
 Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν.”

Τὸν δ' ἡμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας· 715

“ πάντα κατ' αἶσαν ἔειπες, ἀγακλεῆς ὦ Μενέλαε·

ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ' ὦκα

νεκρὸν ἀείραντες φέρετ' ἐκ πόνου· αὐτὰρ ὅπισθε

νῶϊ μαχησόμεθα Τρωσὶν τε καὶ Ἑκτορι δῖῳ,

ἴσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720

μύμνομεν ὀξὺν Ἀρηά παρ' ἀλλήλοισι μένοντας.”

ὣς ἔφαθ', οἳ δ' ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο

ὑψι μάλα μεγάλως· ἐπὶ δ' ἴαχε λαὸς ὅπισθε

Τρωϊκός, ὥς εἶδοντο νέκυν αἶροντας Ἀχαιοὺς.

ἴθυσαν δὲ κύνεσσιν ἐοικότες, οἳ τ' ἐπὶ κάρφῳ 725

βλημένῳ αἰξίωσι πρὸ κούρων θηρητῆρων·

ἕως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες,

ἀλλ' ὅτε δὴ ῥ' ἐν τοῖσιν ἐλίσσεται ἀλκὴ πεποιθώς,

ἄψ τ' ἀνεχώρησαν· διὰ τ' ἔτρεσαν ἄλλυδις ἄλλος.
 ὧς Τρῶες ἦος μὲν ὁμιλαδὸν αἰὲν ἔποντο,
 νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
 ἀλλ' ὅτε δὴ ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτοὺς
 σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
 πρόσσω αἵξας περὶ νεκροῦ δηριάσθαι.

730

ἌΩς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
 νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν·
 ἄγριος ἥύτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
 ὕρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο.
 ὧς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων
 ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·

735

οἱ δ' ὧς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
 ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς
 τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπευδόντεσσιν·
 ὧς οἳ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεν
 Αἴαντ' ἰσχανέτην, ὧς τε πρῶν ἰσχάνει ὕδωρ
 ὑλήεις, πεδίλοιο διαπρύσιον τετυχηκώς,

740

745

ὥς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίουνδε τίθησι
 πλάζων· οὐδέ τί μιν σθένει ῥηγνῦσι ῥέοντες·
 ὧς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω

750

Τρώων· οἱ δ' ἅμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἔκτωρ.
 τῶν δ' ὧς τε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα

755

κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὧς ἄρ' ὑπ' Αἰνεία τε καὶ Ἔκτορι κοῦροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.

πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε τάφρον 760
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἔρωή.

ΙΛΙΑΔΟΣ Σ.

Ὅπλοποιία.

Ἦς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
Ἀντίλοχος δ' Ἀχιλῆϊ πόδας ταχὺς ἄγγελος ἦλθε.
τὸν δ' εὗρε προπάραιθε νεῶν ὀρθοκραιράων
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγὼ, τί τ' ἄρ' αὖτε κάρη κομόωντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπε
Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο
χερσὶν ὑπο Τρώων λείψειν φάος ἡελίοιο.
ἦ μάλα δὴ τέθνηκε Μενoitίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δῆϊον πῦρ
ἄψ ἐπὶ νῆας ἵμεν, μηδ' Ἑκτορι ἴφι μάχεσθαι.”
Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγανοῦ Νέστορος υἱός,
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινὴν·
“ὦ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πεύσεαι ἀγγελίης, ἣ μὴ ὥφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκυσ δὲ δὴ ἀμφιμάχονται
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ.”
Ἦς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα·
ἀμφοτέρησι δὲ χερσὶν ἐλὼν κύνιν αἰθαλόεσσαι

χεύατο κακ κεφαλῆς, χαρίεν δ' ἥσχυνε πρόσωπον·
 νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25
 αὐτὸς δ' ἐν κονίησι μέγας μεγαλωστί ταυνσθεὶς
 κείμε, φίλῃσι δὲ χερσὶ κόμην ἥσχυνε δαΐζων.
 δμῳαὶ δ' ἄς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε
 θυμὸν ἀκηχέμεναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
 ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
 στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυνί ἐκάστης.
 Ἀντίλοχος δ' ἐτέρωθεν ὀδύρετο δάκρυα λείβων,
 χεῖρας ἔχων Ἀχιλῆος· ὁ δ' ἔστυνε κυδάλιμον κῆρ·
 δεῖδιδε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.
 σμερδαλέον δ' ὦμῳξεν· ἄκουσε δὲ πότνια μήτηρ 35
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
 κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
 πᾶσαι ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
 Νησαίη Σπειώ τε Θόή θ' Ἀλίη τε βοῶπις, 40
 Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
 καὶ Μελίτη καὶ Ἰαιρα καὶ Ἀμφιθόη καὶ Ἀγαυή,
 Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε,
 Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
 Δωρίς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
 Νημερτής τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα·
 ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
 Μαῖρα καὶ Ὠρεΐθνια εὐπλόκαμός τ' Ἀμάθεια,
 ἄλλαι θ' αἱ κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν.
 τῶν δὲ καὶ ἀργύφειον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50
 στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·
 “ κλῦτε, κασίγνηται Νηρηίδες, ὄφρ' ἐν πᾶσαι
 εἴδεται ἀκούουσαι ὅς' ἐμῷ ἐνὶ κήδεα θυμῷ.
 ὦ μοι ἐγὼ δειλή, ὦ μοι δυσσarisτοτόκεια,
 ἣ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55

ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
 τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὥς γουνῶ ἀλωῆς,
 νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἶσω
 Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτὶς
 οἴκαδε νοστήσαντα δόμον Πηληϊόν εἶσω. 60
 ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίοιο
 ἄχνηται, οὐδέ τί οἱ δύνamai χραισμήσαι ἰοῦσα.
 ἀλλ' εἰμ', ὄφρα ἴδωμι φίλον τέκος, ἡδ' ἐπακούσω
 ὅττι μιν ἔκετο πένθος ἀπὸ πτολέμοιο μένοντα."

ᾧς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
 δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
 ῥήγνυτο· ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἔκοντο,
 ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
 Μυρμιδόνων εἵρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
 τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
 ὄξυν δὲ κωκύσασα κάρη λάβε παιδὸς ἑοῖο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 "τέκνον, τί κλαίεις ; τί δέ σε φρένας ἔκετο πένθος ;
 ἐξαῦδα, μὴ κεῦθε· τὰ μὲν δὴ τοι τετέλεσται
 ἐκ Διός, ὥς ἄρα δὴ πρὶν γ' εὖχεο χεῖρας ἀνασχών, 75
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι νῆας Ἀχαιῶν
 σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα."

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "μήτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
 ἀλλὰ τί μοι τῶν ἡδὸς, ἐπεὶ φίλος ὦλεθ' ἐταῖρος, 80
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἐκτωρ
 δηρώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
 καλὰ· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
 αἴθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλήησι
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.

νῦν δ' ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παίδος ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε 90
 ζῶειν οὐδ' ἄνδρεσσι μετέμμεναι, αἶ κε μὴ Ἑκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ."

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
 "ὦκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις" 95
 αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοῖμος."

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἐμελλον ἐταίρῳ
 κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης
 ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
 νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
 οὐδέ τι Πατρόκλῳ γενόμενῳ φάος οὐδ' ἐτάροισι
 τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἑκτορι δίῳ,
 ἀλλ' ἦμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
 τοῖος ἐὼν οἷος οὗ τις Ἀχαιῶν χαλκοχιτώνων 105
 ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
 καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
 ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
 ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥντε καπνός" 110
 ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχινύμενοί περ,
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
 νῦν δ' εἰμ', ὅφρα φίλης κεφαλῆς ὀλετῆρα κιχείω,
 Ἑκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ 115
 Ζεὺς ἐθέλῃ τελέσαι ἥδ' ἀθάνατοι θεοὶ ἄλλοι.
 οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
 ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
 ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἡρης.

ὥς καὶ ἐγών, εἰ δὴ μοι ὁμοίῃ μοῖρα τέτυκται, 120
 κείσομ' ἐπεὶ κε θάνω· νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
 καὶ τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων
 ἀμφοτέρησιν χερσὶ παρειάων ἀπαλάων
 δάκρυ' ὁμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην,
 γνοῖεν δ' ὥς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι· 125
 μηδέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον οὐ κακὸν ἐστι,
 τειρομένοις ἐτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον.
 ἀλλὰ τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται, 130
 χάλκεα μαρμαίροντα· τὰ μὲν κορυθαίολος Ἑκτωρ
 αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδὲ ἔφημι
 δηρὸν ἐπαγλαῖεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
 ἀλλὰ σὺ μὲν μή πω καταδύσειο μῶλον Ἄρηος,
 πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι· 135
 ἦ ὦθεν γὰρ νεῦμαι ἄμ' ἠελίῳ ἀνιόντι
 τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος.”

ᾧ ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἑοῖο,
 καὶ στρεφθεῖς ἁλίσσι κασιγνήτησι μετηύδα·
 “ὕμεῖς μὲν νῦν δῶτε θαλάσσης εὐρέα κόλπον, 140
 ὀψόμεναί τε γέρονθ' ἄλιον καὶ δώματα πατρός,
 καὶ οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὀλυμπον
 εἶμι παρ' Ἡφαιστον κλυτοτέχνην, αἷ κ' ἐθέλῃσιν
 υἱεὶ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα.”

ᾧ ὥς ἔφαθ', αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν· 145
 ἣ δ' αὖτ' Οὐλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
 ἦεν, ὅφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

Τὴν μὲν ἄρ' Οὐλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
 θεσπεσίῳ ἀλαλητῷ ὑφ' Ἑκτορος ἀνδροφόνιοιο
 φεύγοντες νῆάς τε καὶ Ἑλλήσπορτον ἵκοντο. 150
 οὐδέ κε Πάτροκλόν περ ἑκκνήμιδες Ἀχαιοὶ

ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλλῆος·
 αὖτις γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι
 Ἔκτωρ τε Πριάμοιο παῖς, φλογὶ εἵκελος ἀλκὴν.
 τρὶς μὲν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἔκτωρ 155
 ἐλκόμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
 τρὶς δὲ δὴ Αἴαντες, θοῦριν ἐπιειμένοι ἀλκὴν,
 νεκροῦ ἀπεστυφέλιξαν· ὁ δ' ἔμπεδον ἀλκὴ πεποιθὼς
 ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
 στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
 ὥς δ' ἀπὸ σώματος οὐ τι λέοντ' αἴθωνα δύνανται
 ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι,
 ὥς ῥα τὸν οὐκ ἐδύναντο δῦω Αἴαντε κορυστὰ
 Ἔκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
 καὶ νῦ κεν εἴρωσσέν τε καὶ ἄσπετον ἦρατο κῦδος, 165
 εἰ μὴ Πηλεΐωνι ποδὴνέμος ὠκέα Ἴρις
 ἄγγελος ἦλθε θεοῦς· ἀπ' Ὀλύμπου θωρήσσεσθαι,
 κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἦκέ μιν Ἥρη.
 ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
 “ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
 Πατρόκλῳ ἐπάμννον, οὐ εἵνεκα φύλοπις αἰνὴ
 ἔστηκε πρὸ νεῶν· οἱ δ' ἀλλήλους ὀλέκουσιν
 οἱ μὲν ἀμυνόμενοι νέκυσος πέρι τεθνηῶτος,
 οἱ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
 Τρώες ἐπιθύουσι· μάλιστα δὲ φαίδιμος Ἔκτωρ 175
 ἐλκόμεναι μέμονεν· κεφαλὴν δέ ἐ θυμὸς ἀνώγει
 πῆξαι ἀνὰ σκολόπεσσι ταμόνθ' ἀπαλῆς ἀπὸ δειρήs.
 ἀλλ' ἄνα, μηδ' ἔτι κείσο· σέβας δέ σε θυμὸν ἰκέσθω
 Πάτροκλον Τρῳῆσι κυσὶν μέλπηθρα γενέσθαι·
 σοὶ λώβῃ, αἶ κέν τι νέκυσ ἥσυχυμμένος ἔλθῃ.” 180

Τὴν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 “Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκε;”

Τὸν δ' αὖτε προσέειπε ποδὴνέμος ὠκέα Ἴρις·

“Ἦρῃ με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ’ οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
ἀθανάτων, οἳ Ὀλύμπου ἀγάννιφον ἀμφινέμονται.”

Τὴν δ’ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“πῶς τ’ ἄρ’ ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχεα κεῖνοι·
μήτηρ δ’ οὐ με φίλη πρίν γ’ εἶα θωρήσσεσθαι,
πρίν γ’ αὐτὴν ἐλθούσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι 190
στεῦτο γὰρ Ἠφαίστοιο πάρ’ οἰσέμεν ἔντεα καλά.
ἄλλου δ’ οὐ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύνω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὅ γ’, ἔλπομ’, ἐνὶ πρώτοισιν ὀμιλεῖ,
ἔγχεϊ δηϊῶων περὶ Πατρόκλοιο θανόντος.” 195

Τὸν δ’ αὖτε προσέειπε ποδὴννεμος ὠκέα Ἴρις·
“εὖ νυ καὶ ἡμεῖς ἰδμεν ὅ τοι κλυτὰ τεύχε’ ἔχονται·
ἀλλ’ αὐτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἳ κέ σ’ ὑποδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ’ Ἀρήϊοι νῆες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ’ ἀνάπνευσις πολέμοιο.”

Ἦ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος· ἀμφὶ δ’ Ἀθήνη
ῶμοις ἰφθίμοισι βάλ’ αἰγίδα θυσσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
χρύσειον, ἐκ δ’ αὐτοῦ δαΐε φλόγα παμφανόωσαν.
ὥς δ’ ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ’ ἵκηται,
τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,
οἳ τε πανημέριοι στυγερῷ κρίνονται Ἀρηϊ
ἄστεος ἐκ σφετέρου· ἅμα δ’ ἠελίῳ καταδύντι 210
πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ’ αὐγὴ
γίγνεται αἴσσουσα περικτιόνεσσιν ἰδέσθαι,
αἳ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται·
ὥς ἀπ’ Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ’ ἵκανε·
στῇ δ’ ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ’ ἐς Ἀχαιοὺς 215

μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
 ἔνθα στὰς ἡῦς', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὥρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστυ περιπλομένων δητίων ὑπο θυμοραϊστέων, 220
 ὥς τότ' ἀριζήλη φωνὴ γένητ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός· ἀτὰρ καλλίτριχες ἵπποι
 ἀψ' ὄχεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
 δαιόμενον· τὸ δὲ δαΐε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε διὸς Ἀχιλλεύς,
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότ' ὄλοντο δυνώδεκα φῶτες ἄριστοι 230
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον 235
 κείμενον ἐν φέρτρῳ δεδαῖγμένον ὀξείῃ χαλκῷ,
 τόν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

Ἡέλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
 πέμψεν ἐπ' Ὀκεανοῖο ῥοὰς ἀέκοντα νέεσθαι· 240
 ἡέλιος μὲν ἔδν, παύσαντο δὲ δίοι Ἀχαιοὶ
 φυλόπιδος κρατερῆς καὶ ὁμοῖτου πολέμοιο.

Τρῶες δ' αὖθ' ἐτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
 χωρήσαντες ἔλυσαν ὑφ' ἄρμασιν ὠκέας ἵππους,
 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι. 245
 ὀρθῶν δ' ἐσταότων ἀγορὴ γένητ', οὐδέ τις ἔτλη
 ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὐνεκ' Ἀχιλλεύς

ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
 Πανθοΐδης· ὁ γὰρ οἶος ὄρα πρόσσω καὶ ὀπίσσω· 250
 Ἔκτορι δ' ἦεν ἑταῖρος, ἱῆ δ' ἐν νυκτὶ γένοιτο,
 ἀλλ' ὁ μὲν ἄρ' μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγὼ γε
 ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἧῶ δῖαν 255
 ἐν πεδίῳ παρὰ νηυσὶν· ἐκὰς δ' ἀπὸ τείχεός εἰμεν.
 ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δῖω,
 τόφρα δὲ ῥήτεροι πολεμίζειν ἦσαν Ἀχαιοί·
 χαίρεσκον γὰρ ἐγὼ γε θοῆς ἐπὶ νηυσὶν ἰαύων,
 ἐλπόμενος νῆας αἰρησέμεν ἀμφιελίσσας. 260
 νῦν δ' αἰνῶς δεῖδοικα ποδῶκεα Πηλεΐωνα·
 οἶος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
 μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
 ἐν μέσῳ ἀμφοτέροι μένος Ἄρηος दाτέονται,
 ἀλλὰ περὶ πτόλιός τε μαχήσεται ἡδὲ γυναικῶν. 265
 ἀλλ' ἴομεν προτὶ ἄστν, πίθεσθέ μοι· ὦδε γὰρ ἔσται·
 νῦν μὲν νῦξ ἀπέπαυσε ποδῶκεα Πηλεΐωνα
 ἀμβροσίῃ· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
 αὔριον ὀρμηθεῖς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
 γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρὴν 270
 ὅς κε φύγη, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
 Τρώων· αἱ γὰρ δὴ μοι ἀπ' οὔατος ὦδε γένοιτο.
 εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
 νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ἄστν δὲ πύργοι
 ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῆς ἀραρυῖαι 275
 μακραὶ ἐϋξεστοὶ ἐξευγμέναι εἰρύσσονται·
 πρῶϊ δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
 στησόμεθ' ἄμ' πύργους· τῷ δ' ἄλγιον, αἶ κ' ἐθέλησιν
 ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.

ἄψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεὶ κ' ἐριαύχενας ἵππους 280
 παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἡλασκάζων·
 εἴσω δ' οὐ μιν θυμὸς ἐφορμηθῆναι ἑάσει,
 οὐδέ ποτ' ἐκπέρσει· πρὶν μιν κύνες ἀργοὶ ἔδονται."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἔκτωρ·
 "Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 285
 ὃς κέλεαι κατὰ ἄστνυ ἀλλήμεναι αὐτὶς ἰόντας.
 ἦ οὐ πῶ κεκόρησθε ἐελμένοι ἐνδοθὶ πύργων;
 πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
 πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
 νῦν δὲ δὴ ἑξαπόλωλε δόμων κειμήλια καλὰ, 290
 πολλὰ δὲ δὴ Φρυγίην καὶ Μηονίην ἐρατεινὴν
 κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεὺς.
 νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω
 κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσῃ τ' ἔλσαι Ἀχαιοὺς,
 νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ· 295
 οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἑάσω.
 ἀλλ' ἄγεθ' ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 νῦν μὲν δόρπον ἔλεσθε κατὰ στρατὸν ἐν τελέεσσι,
 καὶ φυλακῆς μνήσασθε, καὶ ἐγρήγορθε ἕκαστος·
 Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάξει, 300
 συλλέξας λαοῖσι δότῳ καταδημοβορῆσαι·
 τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ Ἀχαιοὺς.
 πρῶϊ δ' ὑπηροῖοι σὺν τεύχεσι θωρηχθέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἰ δ' ἑτεδὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
 ἄλγιον, αἶ κ' ἐθέλῃσι, τῷ ἔσσεται· οὐ μιν ἐγὼ γε
 φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
 στήσομαι, ἢ κε φέρῃσι μέγα κράτος, ἢ κε φεροίμην.
 ξυνὸς Ἐννάλιος, καὶ τε κτανέοντα κατέκτα."

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν, 310
 νήπιοι· ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη.

Ἕκτορι μὲν γὰρ ἐπήνησαν κακὰ μητιόωντι,
 Πουλυδάμαντι δ' ἄρ' οὐ τις, ὃς ἐσθλὴν φράζετο βουλήν.
 δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοὶ
 παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
 τοῖσι δὲ Πηλεΐδης ἄδινού ἐξήρχε γόοιο,
 χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
 πυκνὰ μάλα στενάχων ὥς τε λῖς ἡϋγένηςιος,
 ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφιβόλος ἀρπάσῃ ἀνὴρ
 ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχυνται ὕστερος ἐλθών, 320
 πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἔχυν' ἐρευνῶν,
 εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἰρεῖ·
 ὥς ὁ βαρὺν στενάχων μετεφώνεε Μυρμιδόνεσσιν·
 “ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἐκβαλον ἡματι κείνῳ
 θαρσύνων ἦρωα Μενοίτιον ἐν μεγάροισι· 325
 φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξει·
 Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἴσαν.
 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ·
 ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
 αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νουστήσαντα 330
 δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
 οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
 νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἴμ' ὑπὸ γαῖαν,
 οὐ σε πρὶν κτεριῶ, πρὶν γ' Ἕκτορος ἐνθάδ' ἐνεῖκαι
 τεύχεα καὶ κεφαλὴν, μεγαθύμου σοῖο φονῆος· 335
 δώδεκα δὲ προπάρειθε πυρῆς ἀποδειροτομήσω
 Τρώων ἀγλαὰ τέκνα, σέθεν καταμένοιο χολωθεῖς.
 τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεται αὐτως,
 ἅμφι δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
 κλαύσονται νύκτας τε καὶ ἡματα δάκρυ χέουσαι, 340
 τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῶ,
 πείρας πέρθοντε πόλεις μερόπων ἀνθρώπων.”
 Ὡς εἰπὼν ἐτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς

- ἄμφι πυρὶ στήσαι τρίποδα μέγαν, ὄφρα τάχιστα
 Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
 οἱ δὲ λοετροχόον τρίποδ' ἴστασαν ἐν πυρὶ κηλέῳ,
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλόντες.
 γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ·
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
 καὶ τότε δὴ λούσαν τε καὶ ἥλειψαν λίπ' ἐλαίῳ, 350
 ἐν δ' ὠτειλὰς πλήσαν ἀλείφατος ἐννεώροιο·
 ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὲ κάλυψαν
 ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
 παννύχιοι μὲν ἔπειτα πόδας ταχύν ἄμφ' Ἀχιλῆα
 Μυρμιδόνες Πάτροκλον ἀνестενάχοντο γοῶντες· 355
 Ζεὺς δ' Ἦρην προσέειπε κασιγνήτην ἄλοχόν τε·
 “ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἦρῃ,
 ἀνστήσας Ἀχιλῆα πόδας ταχύν· ἦ ρά νυ σεῖο
 ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί.”
 Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἦρῃ· 360
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ μὲν δὴ πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
 ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μῆδεα οἶδε·
 πῶς δὴ ἐγὼ γ', ἣ φημι θεάων ἔμμεν ἀρίστη,
 ἀμφότεροι, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 365
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
 οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ράψαι;”
 “Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 Ἥφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
 ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισι, 370
 χάλκεον, ὅν' ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
 τὸν δ' εὖρ' ἰδρῶοντα ἐλίσσόμενον περὶ φύσας
 σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν
 ἐστάμεναι περὶ τοίχον ἐϋσταθέος μεγάρου,
 χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκεν, 375

ὄφρα οἱ αὐτόματοι θεῖον δυσαΐατ' ἀγῶνα
 ἦδ' αὖτις πρὸς δῶμα νεοΐατο, θαῦμα ἰδέσθαι.
 οἱ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὗατα δ' οὐ πω
 δαιδάλεα προσέκειτο· τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
 ὄφρ' ὃ γε ταῦτ' ἐπονείτο ἰδυίησι πραπίδεσσι, 380
 τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
 τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος
 καλή, τὴν ὦπνιε περικλυτὸς ἀμφιγυήεις·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ 385
 αἰδοίη τε φίλη τε; πάρος γε μὲν οὐ τι θαμίζεις.
 ἀλλ' ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.”
 ὦς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
 τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 390
 κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἰπέ τε μῦθον·
 “Ἥφαιστε, πρόμολ' ὦδε· Θέτις νύ τι σείο χατίζει.”
 τὴν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 “ἦ ῥά νύ μοι δεινὴ τε καὶ αἰδοίη θεὸς ἔνδον,
 ἦ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῇλε πεσόντα 395
 μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἦ μ' ἐθέλησε
 κρύψαι χωλὸν ἐόντα· τότ' ἂν πάθον ἄλγεα θυμῶ,
 εἰ μὴ μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
 Εὐρυνόμη, θυγάτηρ ἀψορρόου Ὀκεανοῖο.
 τῇσι παρ' εἰνάετες χάλκεον δαίδαλα πολλὰ, 400
 πόρπας τε γναμπτάς θ' ἑλικας κάλυκας τε καὶ ὄρμους
 ἐν σπῆϊ γλαφυρῶ· περὶ δὲ ῥόος Ὀκεανοῖο
 ἀφρῶ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
 ᾗδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
 ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἷ μ' ἐσάωσαν· 405
 ἦ γυν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼν
 πάντα Θέτι καλλιπλοκάμῳ ζῳάγρια τίτειν.

ἀλλὰ σὺν μὲν νῦν οἱ παράθες ξεινήϊα καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὄπλα τε πάντα.”

Ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἶητον ἀνέστη
χωλεύων· ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί. 410

φύσας μὲν ῥ' ἀπάνευθε τίθει πυρός, ὄπλα τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονείτο·
σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
αὐχένα τε στιβαρόν καὶ στήθεα λαχνήεντα, 415
δὴ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
χρύσειαι, ζῳῆσι νεήνισιν εἰοικυῖαι.

τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδὴ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἅπο ἔργα ἴσασιν. 420
αἱ μὲν ὕπαιθα ἄνακτος ἐποίπνυν· αὐτὰρ ὁ ἔρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἵξε φαεινοῦ,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τίπτε, Θέτι τανύπεπλε, ἰκάνεις ἡμέτερον δῶ
αἰδοίῃ τε φίλῃ τε; πάρος γε μὲν οὐ τι θαμίζεις. 425
αὐδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
“Ἥφαιστ', ἦ ἄρα δὴ τις, ὅσαι θεαὶ εἰς' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσος' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσειν,
Αἰακίδῃ Πηληϊῇ, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γήραϊ λυγρῷ
κείται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν· 435
υἱὸν ἐπεὶ μοι δῶκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων· ὁ δ' ἀνέδραμεν ἔρνεϊ ἴσος·
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὥς γουνῷ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω

Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὐτίς 440
οἴκαδε νοστήσαντα δόμον Πηληϊόν· εἴσω.

ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡέλιοιο,
ἄχυνται, οὐδέ τί οἱ δύναμαι χραισμήσαι ἰοῦσα.
κούρην ἦν ἄρα οἱ γέρας ἔξελον υἱες Ἀχαιῶν,
τὴν ἄψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων. 445

ἦ τοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνησιν ἐείλεον, οὐδὲ θύραζε
εἶων ἐξιέναι· τὸν δὲ λίσσονται γέροντες

Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀϊόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἡγαίνετο λοιγὸν ἀμῦναι, 450

αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἂ τεύχεα ἔσσε,
πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὅπασσε.

πᾶν δ' ἡμαρ μάρναντο περὶ Σκαιῇσι πύλῃσι·
καὶ νῦ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενoitίου ἄλκιμον υἱὸν 455
ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
υἱεῖ ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν
καὶ καλὰς κνημῖδας ἐπισφυρίοις ἀραρυίας,
καὶ θώρηχ'· ὁ γὰρ ἦν οἱ ἀπώλεσε πιστὸς ἐταῖρος 460

Τρωσὶ δαμείς· ὁ δὲ κείται ἐπὶ χθονὶ θυμὸν ἀχεύων·”

Τὴν δ' ἡμεῖβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
“θάρσει· μὴ τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
αἶ γάρ μιν θανάτοιο δυσηχέος ὦδε δυναίμην
νόσφιν ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὐτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κεν ἴδῃται.”

ᾧ εἰπὼν τὴν μὲν λίπειν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παιτοίην εὐπρηστοὶ αὐτμῇ· ἐξαιεῖσαι,

ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
 ὅππως Ἡφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
 χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
 καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
 θῆκεν ἐν ἄκμοθέφῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
 ῥαιστῆρα κρατερήν, ἐτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
 πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
 τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
 πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
 ποίει δαίδαλα πολλὰ ἰδυνίησι πραπίδεςσιν.

Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
 ἠελιόν τ' ἀκάμαντα σελήνην τε πλήθουσσαν,
 ἐν δὲ τὰ τεύρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται, 485
 Πηλεΐάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος
 Ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Ἐν δὲ δύωποίησε πόλεις μερόπων ἀνθρώπων 490
 καλὰς. ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλαπῖναι τε,
 νύμφας δ' ἐκ θαλάμων δαΐδων ὑπο λαμπομενάων·
 ἠγίνεον ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει·
 κοῦροι δ' ὀρχηστήηρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
 αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
 ἰστάμεναι θαύμαζον ἐπὶ προθύροισιν ἐκάστη.
 λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
 ὠρώρει, δύο δ' ἄνδρες ἐνεΐκεον εὔνεκα ποινῆς
 ἀνδρὸς ἀποφθιμένον· ὁ μὲν εὖχετο πάντ' ἀποδοῦναι
 δῆμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἐλέσθαι· 500
 ἄμφω δ' ἰέσθην ἐπὶ ἱστορι πείραρ ἐλέσθαι.
 λαοὶ δ' ἀμφοτέροισιν ἐπήπυνον, ἀμφὶς ἀρωγοί·
 κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες

ἦατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
 σκηπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἡεροφώνων· 505
 τοῖσιν ἔπειτ' ἥϊσσον, ἀμοιβηδὶς δὲ δίκασον.
 κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
 τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

Τὴν δ' ἐτέρην πόλιν ἀμφὶ δύω στρατοὶ ἦατο λαῶν
 τεύχεσι λαμπόμενοι· δίχα δέ σφισιν ἦνδανε βουλή, 510
 ἢ διαπραθέειν ἢ ἀνδιχα πάντα δάσασθαι,
 κτήσιν ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἔργει·
 οἱ δ' οὐ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
 τεῖχος μὲν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
 ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας· 515
 οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
 ἄμφω χρυσεῖω, χρύσεια δὲ εἴματα ἔσθην,
 καλῶ καὶ μεγάλῳ σὺν τεύχεσιν, ὥς τε θεῶ περ,
 ἀμφὶς ἀριζήλῳ· λαοὶ δ' ὑπολίζουρες ἦσαν.
 οἱ δ' ὅτε δὴ ῥ' ἴκανον ὅθι σφίσιν εἴκε λοχῆσαι, 520
 ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἦν πάντεσσι βοτοῖσιν,
 ἔνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἰθιοπὶ χαλκῷ.
 τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἦατο λαῶν,
 δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἔλικας βοῦς.
 οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἔποντο νομῆες 525
 τερπόμενοι σύριγξι· δόλον δ' οὐ τι προνόησαν.
 οἱ μὲν τὰ προῖδόντες ἐπέδραμον, ὧκα δ' ἔπειτα
 τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶεα καλὰ
 ἀργεννέων οἴων, κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
 οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
 εἰράων προπάραιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων·
 βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἴκοιτο.
 στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας.
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχεῖρισιν.
 ἐν δ' Ἐρις ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ, 535

ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν·
 εἶμα δ' ἔχ' ἄμφ' ὦμοισι δαφοινεὸν αἵματι φωτῶν.
 ὠμίλουν δ' ὥς τε ζωοὶ βροτοὶ ἡδ' ἐμάχοντο,
 νεκρούς τ' ἀλλήλων ἔρουν κατατεθνηῶτας.

540

Ἐν δ' ἐτίθει νειὸν μαλακὴν, πίειραν ἄρουραν,
 εὐρείαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
 ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
 οἱ δ' ὀπότε στρέψαντες ἰκοίατο τέλος ἀρούρης,
 τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
 δόσκειν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
 ἰέμενοι νειοῖο βαθείης τέλος ἰκέσθαι.
 ἡ δὲ μελαίνετ' ὀπισθεν, ἀρηρομένη δὲ ἐφύκει,
 χρυσεῖη περ ἐοῦσα· τὸ δὲ περὶ θαῦμα τέτυκτο.

545

Ἐν δ' ἐτίθει τέμενος βασιλῆϊον· ἔνθα δ' ἔριθοι
 ἥμων ὀξεΐας δρεπάνας ἐν χερσὶν ἔχοντες.
 δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
 ἄλλα δ' ἀμαλλοδετῆρες ἐν ἑλλεδανοῖσι δέοντο.
 τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὀπισθε
 παῖδες δραγμαεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
 ἀσπερχὲς παρέχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
 σκῆπτρον ἔχων ἐστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
 κήρυκες δ' ἀπάνευθεν ὑπὸ δρυὶ δαῖτα πένοντο,
 βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
 δεῖπνον ἐρίθοισιν λεύκ' ἄλφιστα πολλὰ πάλυνον.

555

560

Ἐν δ' ἐτίθει σταφυλῇσι μέγα βρίθονσαν ἀλωήν
 καλὴν χρυσεῖην· μέλανες δ' ἀνὰ βότρυνες ἦσαν,
 ἐστήκει δὲ κάμαξι διαμπερὲς ἀργυρέησιν.
 ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἔρκος ἔλασσε
 κασσιτέρου· μία δ' οἷη ἀταρπιτὸς ἦεν ἐπ' αὐτήν,
 τῇ ῥίσειντο φορῆς, ὅτε τρυγόφειν ἀλωήν.
 παρθενικαὶ δὲ καὶ ἡῖθεοι ἀταλὰ φρονέοιτες

565

πλεκτοῖς ἐν ταλάροισι φέρον μελιθδέα καρπόν.
τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄειδε 570
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἄμαρτῇ
μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἔποντο.

Ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆς.
χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσι
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσι
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκῶς 580
ἔλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζιοί.

τῷ μὲν ἀναρρήξαντε βοὸς μέγαλοιο βοεΐην
ἔγκατα καὶ μέλαν αἶμα λαφύσσετον· οἱ δὲ νομῆες
αὐτῶς ἐνδίδεσαν ταχέας κύνας ὀτρύνοντες.
οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ἰσταμένοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

Ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυῆεις
ἐν καλῇ βήσση μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυῆεις, 590
τῷ ἵκελον οἶόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἥσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἐνθα μὲν ἡῖθεοι καὶ παρθένοι ἀλφεσίβοιαι
ᾠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
εἷατ' ἐϋνήτους, ἦκα στίλβοντας ἐλαίῳ·
καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἱ δ' ὅτε μὲν θρέξασκοι ἐπισταμένιοισι πόδεσσι

ῥεῖα μάλ', ὥς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
 ἔζόμενος κεραμεὺς πειρήσεται, αἶ κε θέησιν·
 ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισι.
 πολλὸς δ' ἱμερόεντα χορὸν περιστάθ' ὄμιλος
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
 φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
 μολπῆς ἐξάρχοντος ἐδίνενον κατὰ μέσσους.

Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
 ἄντυγα παρ πυμάτην σάκεος πύκα ποιητοῖο.

Αὐτὰρ ἐπεὶ δὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
 τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
 τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
 καλὴν δαιδαλέην, ἐπὶ δὲ χρύσειον λόφον ἦκε,
 τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.

Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυῆεις,
 μητρὸς Ἀχιλλῆος θῆκε προπάραιθεν αἰείρας. 615
 ἦ δ' ἶρηξ ὥς ἄλτο κατ' Οὐλύμπου νιφόεντος,
 τεύχεα μαρμαίροντα παρ' Ἠφαίστοιο φέρουσα.

ΙΛΙΑΔΟΣ Τ.

Μήνιδος ἀπόρρησις.

Ἦὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ῶρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
ἣ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
εὔρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱόν,
κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι 5
μύρονθ'· ἣ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·
“ τέκνον ἐμόν, τοῦτον μὲν ἔασομεν ἀχνύμενοί περ
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνῃ δ' Ἥφαιστοιο πάρα κλυτὰ τεύχεα δέξο, 10
καλὰ μάλ', οἷ' οὗ πώ τις ἀνὴρ ὥμοισι φόρησει.”
Ὡς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκε
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν· αὐτὰρ Ἀχιλλεὺς 15
ὥς εἶδ', ὥς μιν μᾶλλον ἔδν χόλος, ἐν δέ οἱ ὕσσε
δεινὸν ὑπὸ βλεφάρων ὥς εἰ σέλας ἐξεφάανθεν·
τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶν ἦσι τετάρπετο δαίδαλα λεύσσω,
αὐτίκα μητέρα ἦν ἔπεα πτερόεντα προσηύδα· 20
“ μήτερ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν οἷ' ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι.
γῆν δ' ἣ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς

δείδω μή μοι τόφρα Μενόιτιον ἄλκιμον υἱὸν
 μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
 εὐλὰς ἐγγείνωνται, αἰεκίσσωσι δὲ νεκρόν—

ἐκ δ' αἰὼν πέφεται—κατὰ δὲ χρόα πάντα σαπήρη.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
 “τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
 τῷ μὲν ἐγὼ πειρήσω ἀλαλκεῖν ἄγρια φῦλα, 30
 μυῖας, αἳ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν·
 ἣν περ γὰρ κεῖται γε τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῷ γ' ἔσται χρὼς ἔμπεδος, ἥ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς,
 μῆνιν ἀποειπὼν Ἀγαμέμνονι, ποιμένι λαῶν, 35
 αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκὴν.”

Ὡς ἄρα φωνήσασα μένος πολυθαρσὺς ἐνήκε,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη.

Αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς 40
 σμερδαλέα ἰάχων, ὤρσεν δ' ἥρωας Ἀχαιοὺς.
 καὶ ῥ' οἳ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνῆται καὶ ἔχον οἰήϊα νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 καὶ μὴν οἱ τότε γ' εἰς ἀγορὴν ἴσαν, οὔνεκ' Ἀχιλλεὺς 45
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τῷ δὲ δύω σκάζοντε βάτην Ἀρεος θεράποντε,
 Τυδείδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
 ἔγχει ἐρειδομένῳ· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 καὶ δὲ μετὰ πρώτη ἀγορῇ ἴζοντο κιόντες. 50

αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
 οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεὺς· 55

“ Ἀτρεΐδῃ, ἣ ἄρ τι τόδ’ ἀμφοτέροισιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὃ τε νῶϊ περ ἀχυνμένῳ κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ’ ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῶ,
 ἥματι τῷ ὅτ’ ἐγὼν ἐλόμην Λυρνησσὸν ὀλέσσας” 60
 τῷ κ’ οὐ τόσσοι Ἀχαιοὶ ὁδὰς ἔλον ἄσπετον οὐδας
 δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.

Ἐκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
 δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἴω.
 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχυνόμενοί περ, 65
 θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ
 νῦν δ’ ἣ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
 ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ’ ἄγε θᾶσσον
 ὄτρυνον πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 ὅφρ’ ἔτι καὶ Τρώων πειρήσομαι ἀντίον ἐλθὼν, 70
 αἶ κ’ ἐθέλωσ’ ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν’ οἶω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι
 δηῖτον ἐκ πολέμοιο ὑπ’ ἔγχεος ἡμετέροιο.”

Ὡς ἔφαθ’, οἱ δ’ ἐχάρησαν ἐϋκνήμιδες Ἀχαιοὶ
 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 [αὐτόθεν ἐξ ἔδρης, οὐδ’ ἐν μέσσοισιν ἀναστάς].
 “ ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 ἑσταότος μὲν καλὸν ἀκούειν, οὐδὲ ἔοικεν
 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ εἰναι. 80
 ἀνδρῶν δ’ ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ’ Ἀργεῖοι, μῦθόν τ’ εὖ γνῶτε ἕκαστος.
 πολλάκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ξείπον, 85
 καὶ τέ με νεικείεσκον· ἐγὼ δ’ οὐκ αἰτιός εἰμι,
 ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφοῖτις Ἐρινύς,

οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην,
 ἥματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
 πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἀάται,
 οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδαι
 πύλνεται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησε.
 καὶ γὰρ δὴ νῦν ποτε Ζεὺς ἄσατο, τὸν περ ἄριστον 95
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 Ἥρῃ θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν,
 ἥματι τῷ ὅτ' ἔμελλε βίην Ἑρακλεΐην
 Ἀλκμήνῃ τέξεσθαι ἐϋστεφάνῳ ἐνὶ Θήβῃ.
 ἦ τοι ὅ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσι· 100
 'κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαί τε θέαιναί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι νῶγει.
 σήμερον ἄνδρα φώωσδε μογοστόκος Εἰλείθυια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 τῶν ἀνδρῶν γενεῆς οἳ θ' αἵματος ἐξ ἐμεῦ εἰσί.' 105
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρῃ·
 'ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὄμοσον, Ὀλύμπιε, καρτερόν ὄρκον,
 ἦ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 ὃς κεν ἐπ' ἥματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς 110
 τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματος εἰσι γενέθλης.
 ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὄμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἥρῃ δ' αἰξάσα λίπεν ῥίον Οὐλύμποιο,
 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιϊκόν, ἐνθ' ἄρα ἦδη 115
 ἰφθίμην ἄλοχον Σθενέλου Περσηϊάδαο.
 ἦ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φώωσδε καὶ ἡλιτόμηνον ἔοντα,
 Ἀλκμήνης δ' ἀπέπαυσε τόκον,σχέθε δ' Εἰλειθυίας.

αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα· 120
 ‘Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω·
 ἤδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεύς, Σθενέλοιο παῖς Περσηϊάδα,·
 σὸν γένος· οὗ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.’
 ὥς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν· 125
 αὐτίκα δ' εἶλ' Ἀτην κεφαλῆς λιπαροπλοκάμιοι
 χωόμενος φρεσὶν ἦσι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἀτην, ἣ πάντας ἅαται.
 ὥς εἰπὼν ἔρριπεν ἀπ' οὐρανοῦ ἀστερόεντος 130
 χειρὶ περιστρέψας· τάχα δ' ἔκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεσχ', ὅθ' ἐδὼν φίλον υἱὸν ὀρώτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθῆος ἀέθλων.
 ὥς καὶ ἐγὼν, ὅτε δὴ αὖτε μέγας κορυθαίολος Ἐκτωρ
 Ἀργείους ὀλέκεσκεν ἐπὶ πρύμνησι νέεσσιν, 135
 οὐ δυνάμην λελαθέσθ' Ἀτῆς, ἣ πρῶτον ἀάσθη.
 ἀλλ' ἐπεὶ ἀασάμην καὶ μευ φρένας ἐξέλετο Ζεὺς,
 ἅψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἅποινα·
 ἀλλ' ὄρσει πόλεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσα τοι ἐλθὼν
 χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς. 141
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἀρηος,
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὅφρα ἴδῃαι ὅ τοι μενοεικέα δώσω.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146
 δῶρα μὲν αἶ κ' ἐθέλησθα παρασχέμεν, ὥς ἐπιεικές,
 ἣ τ' ἐχέμεν παρὰ σοί· νῦν δὲ μνησώμεθα χάρμης
 αἶψα μάλ'· οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας
 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
 ὥς κέ τις αὐτ' Ἀχιλλῆα μετὰ πρῶτοισιν ἴδῃται

ἔγχεϊ χαλκείῳ Τρώων ὀλέκοντα φάλαγγας.
ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ μὴ δὴ οὕτως ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ, 155
νήστιας ὄτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
Τρῳσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν.
ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
ἄκμηνος σίτοιο δυνησεται ἅντα μάχεσθαι·
εἴ περ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει 165
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
ὄπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἱανθῆς.
ὀμνυέτω δέ τοι ὄρκον ἐν Ἀργείοισιν ἀναστάς, 175
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι·
[ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.]
καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἵλαος ἔστω.
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
πιεῖρη, ἵνα μή τι δίκης ἐπιδεὺς ἔχρησθα. 180
Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιοτέρος καὶ ἐπ' ἄλλῳ
ἔσσεαι. οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα
ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας· 185
 ἐν μοίρῃ γὰρ πάντα δίκαιο καὶ κατέλεξας.

ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
 μιμνέτω αὐτόθι τῆς ἐπειγόμενός περ Ἄρῃος·
 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὅφρα κε δῶρα 190
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.

σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἡδὲ κελεύω·
 κρινάμενος κούρητας ἀριστῆας Παραχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνείκεμεν, ὅσος Ἀχιλῆϊ
 χθιζὺν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
 Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 κάπρον ἐτοίμασάτω, ταμέειν Δίί τ' Ἡελίφ τε.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἄλλοτὲ περ καὶ μᾶλλον ὑφέλλετε ταῦτα πένεσθαι, 200

ὅππότε τις μεταπανσῶλῃ πολέμοιο γένηται
 καὶ μένος οὐτόσον ἦσιν ἐνὶ στήθεσσι ἐμοῖσι.
 νῦν δ' οἱ μὲν κέεται δεδαῖγμένοι, οὓς ἐδάμασσαν

Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 ὑμεῖς δ' ἐς βρωτὸν ὀτρύνετον· ἦ τ' ἂν ἐγὼ γε 205

νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' ἠελίφ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὶν τισαίμεθα λῶβην.

πρὶν δ' οὐ πῶς ἂν ἔμοιγε φίλον κατὰ λαιμὸν ἰεῖν
 οὐ πόσις οὐδὲ βρῶσις, ἐταίρου τεθνηῶτος. 210

ὅς μοι ἐνὶ κλισίῃ δεδαῖγμένος ὀξέϊ χαλκῷ
 κείται ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι
 μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
 ἀλλὰ φόνος τε καὶ αἶμα καὶ ἀργαλέος στόνος ἀνδρῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 216
 κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοίμην
 πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220

αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὐ πῶς ἔστι νέκυν πενθῆσαι Ἀχαιοῦς· 225
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο ;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν ὅς κε θάνῃσι,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 ὕσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μᾶλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμές αἰεί,
 ἐσσάμενοι χροὺ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
 λαῶν ὄτρυντὸν ποτιδέγμενος ἰσχανάσθω·
 ἦδε γὰρ ὄτρυντὸς κακὸν ἔσσεται ὅς κε λίπηται 235
 νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἀθρόοι ὀρμηθέντες
 Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἀρηα.”

Ἡ, καὶ Νέστορος νῆας ὑπάσσατο κυδαλίμοιο,
 Φυλείδην τε Μέγῃτα Θόαντά τε Μηριόνην τε
 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον· 240
 βᾶν δ' ἵμεν εἰς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον·
 ἐπὶ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἶθωνας δὲ λέβητας ξείκοσι, δώδεκα δ' ἵππους·
 ἐκ δ' ἄγον αἶψα γυναικας ἀμύμονα ἔργα ἰδυίας 245
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρηον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα

ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
ἵστατο· Ταλθύβιος δὲ θεῶ ἑναλῖγκιος αὐδὴν 250
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.

Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἣ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν
εὖχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν ἦτο σιγῇ 255

Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ἰστω νῦν Ζεὺς πρῶτα, θεῶν ὑπατος καὶ ἄριστος,
Γῇ τε καὶ Ἡέλιος καὶ Ἑρινύες, αἵ θ' ὑπὸ γαίαν
ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόσση, 260

μὴ μὲν ἐγὼ κούρη Βρισητῖδι χεῖρ' ἐπενεῖκαι,
οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου.
ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτῃται ὁμόσσας.” 265

Ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεῖ χαλκῷ.
τὸν μὲν Ταλθύβιος πολιῆς ἀλὸς ἐς μέγα λαῖτμα
ρίψ' ἐπιδινῆσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἀνστὰς Ἀργεῖοισι φιλοπτολέμοισι μετηῦδα·

“Ζεῦ πάτερ, ἣ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα· 270
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν
Ἀτρεΐδης ὥρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς
ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
νῦν δ' ἔρχεσθ' ἐπὶ δαίπνον, ἵνα ξυνάγωμεν Ἄρῃα.” 275

Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρῇν.
οἱ μὲν ἄρ' ἐσκίδναντο ἐῖν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.

καὶ τὰ μὲν ἐν κλισίῃσι θέσαι, κάθισαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

Βρισηὶς δ' ἄρ' ἔπειτ', ἱκέλη χρυσῇ Ἀφροδίτῃ,
ὥς ἴδε Πάτροκλον δεδαῖγμένον ὀξείῃ χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσε
στήθεά τ' ἠδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἔικυῖα θεῇσι·

“ Πάτροκλέ μοι δειλῇ πλείστον κεχαρισμένε θυμῷ,
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθην ἰοῦσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἄψ ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαῖγμένοι ὀξείῃ χαλκῷ,
τρεις τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὦκνς Ἀχιλλεὺς 295
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύητος,
κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
εἰς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι.
τῷ σ' ἄμοτον κλαίω τεθνηῶτα, μείλιχον αἰεί.” 300

ᾧ ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδ' ἐκάστη.
αὐτὸν δ' ἀμφὶ γέροντες Ἀχαιῶν ἡγερέθοντο
λίσσόμενοι δειπνῆσαι· ὁ δ' ἡρνεῖτο στεναχίζων·
“ λίσσομαι, εἴ τις ἐμοί γε φίλων ἐπιπείθεθ' ἐταίρων, 305
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει·
δύντα δ' ἐς ἥλιον μενέω καὶ τλήσομαι ἔμπης.”

ᾧ ὣς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεὺς τε γέρων θ' ἱππηλάτα Φοῖνιξ,

τέρποιτες πυκινῶς ἀκαχήμειοι· οὐδὲ τι θυμῷ
 τέρπετο, πρὶν πολέμου στόμα δύμειναι αἱματόειτος.
 μνησάμενος δ' ἄδινῶς ἀνενείκατο φώνησέν τε·
 “ ἦ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων, 315
 αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας
 αἶψα καὶ ὀτραλέως, ὅποτε σπερχοῖατ' Ἀχαιοὶ
 Τρῳσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρρη.
 νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
 ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
 σῇ ποθῇ· οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι,
 οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
 ὅς που νῦν Φθίῃφι τέρεν κατὰ δάκρυνον εἵβει
 χήτεϊ τοιοῦδ' υἱός· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ
 εἵνεκα ῥιγεδαρής Ἑλένης Τρῳσὶν πολεμίζω· 325
 ἦε τὸν ὅς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός,
 εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι·ν ἐώλπει
 οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἵπποβότοιο
 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε ἰέεσθαι, 330
 ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξειας ἕκαστα,
 κτήσιν ἐμὴν δμῶάς τε καὶ ὑψερεφές μέγα δῶμα.
 ἦδ' ἂν Πηληϊά γ' ὀτομαι ἢ κατὰ πάμπαν
 τεθνάμεν, ἢ που τυτθὸν ἔτι ζῶοντ' ἀκάχισθαι 335
 γήραϊ τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενοι αἰεὶ
 λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται.”
 ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
 μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον·
 μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κροϊῶν, 340
 αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 “ τέκνον· ἐμόν, δὴ πάμπαν ἀποίχαι ἀνδρὸς ἑῆος.
 ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς ;

κείνος ὃ γε προπάροιθε νεῶν ὀρθοκραιράων
 ἦσται ὀδυρόμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
 οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἵκηται."

ᾧ Ως εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην
 ἣ δ' ἄρπη ἐῖκυῖα τανυπτέρυγι λιγυφώνῳ 350
 οὐρανοῦ ἐκ κατεπάλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσονται κατὰ στρατόν· ἣ δ' Ἀχιλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
 στάξ', ἵνα μὴ μιν λιμὸς ἀτερπῆς γούναθ' ἵκοιτο·
 αὐτὴ δὲ πρὸς πατρός ἐρισθενέος πυκινὸν δῶ 355
 ᾗχετο, τοῖ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
 ὥς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανώσωνται
 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 αἴγλη δ' οὐρανὸν ἵκε, γέλασσε δὲ πᾶσα περὶ χθῶν
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὥρνητο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 [τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τὼ δέ οἱ ὅσσε 365
 λαμπέσθην ὥς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὃ δ' ἄρα Τρῶσιν μενεαίνων
 δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]
 κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἴλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἡὔτε μήνης.
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 375

καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφι
 σταθμῶ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέον· περὶ δὲ τρυφάλειαν αἰέρας 380
 κρατὶ θέτο βριαρῆν· ἥ δ' ἀστὴρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
 χρύσειαι, ὥς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυνῖα· 385
 τῷ δ' εὖτε πτερὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος,
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
 πάλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελῖην, τὴν πατρὶ φίλῳ πόρε Χείρων 390
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν·
 ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 395
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν,
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων,
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
 “Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης, 400
 ἄλλως δὴ φράζεσθε σαωσέμεν ἠνιοχῆα
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἔωμεν πολέμοιο,
 μηδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθιγηῶτα.”
 Τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυσσε καρήατι· πᾶσα δὲ χαίτη 405
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανε·
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλειος Ἥρη·

“καὶ λίην σ’ ἔτι νῦν γε σαώσομεν, ὄβριμ’ Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἦμαρ ὀλέθριοι· οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ Μοῖρα κραταιή. 410
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ’ ὤμοιιν Πατρόκλον τεύχε’ ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἡὔκομος τέκε Λητώ,
 ἔκταν’ ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καί κεν ἅμα πνοιῇ Ζεφύριοι θεοίμεν, 415
 ἦν περ ἐλαφροτάτην φάσ’ ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι.”

Ὡς ἄρα φωνήσας Ἐρινύες ἔσχεθον αὐδὴν.
 τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ξάνθε, τί μοι θάνατον μαρτεύεαι; οὐδέ τί σε χρή. 420
 εἴ νυ τὸ οἶδα καὶ αὐτὸς ὃ μοι μόρος ἐνθάδ’ ὀλέσθαι,
 ἰόσφι φίλον πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπησ
 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

ΙΛΙΑΔΟΣ Υ.

Θεομαχία.

ἌΩς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμφῷ πεδίοιο·
Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχον· ἥ δ' ἄρα πάντῃ 5
φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὔν ποταμῶν ἀπέην, ῥόσφ' Ὀκεανοῖο,
οὔτ' ἄρα νυμφάων, αἳ τ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
ξεστῆς αἰθούσῃσιν ἐνίζανον, ἅς Διὶ πατρὶ
Ἥφαιστος ποίησεν ἰδύνῃσι πραπίδεςσιν.

ἌΩς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
Ἴξε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν· 15
“τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεσσας;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηκε.”

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
“ἔγνως, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν, 20
ὦτ' ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο
ἥμενος, ἐνθ' ὀρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι

ἔρχεσθ' ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἀμφοτέροισι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου. 25
 εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσιν ποδῶκεα Πηλεΐωνα.
 καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
 νῦν δ' ὅτε δὴ καὶ θυμὸν ἐταίρου χώεται αἰνῶς,
 δεῖδω μὴ καὶ τείχος ὑπέρμορον ἐξαλαπάξῃ." 30

Ὡς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσσων ἐγείρει.
 βὰν δ' ἵμεναι πόλεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
 "Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
 ἦδὲ Ποσειδάων γαιήοχος ἦδ' ἐριούνης
 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμησι κέκασται· 35
 "Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλεμειάων,
 χωλεύων, ὑπὸ δὲ κνήμαι ῥώοντο ἀραιαί.
 ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἄκερσεκόμης ἦδ' Ἀρτεμις ἰοχέαιρα
 Λητώ τε Ξάνθος τε φιλομμειδίης τ' Ἀφροδίτη. 40

Ἵος μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τῆος Ἀχαιοὶ μὲν μέγα κῦδανον, οὔνεκ' Ἀχιλλεὺς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·
 Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνὴ ἕκαστον,
 δειδιότας, ὅθ' ὀρώντο ποδῶκεα Πηλεΐωνα 45
 τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρηϊ.
 αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἦλυσαν ἀνδρῶν,
 ᾧρτο δ' Ἑρὶς κρατερὴ λαοσσόος, αἶε δ' Ἀθήνη,
 στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 ἄλλοτ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὐτεῖ. 50
 αἶε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 ὁξὺ κατ' ἀκροάτης πόλιος Τρώεσσι κελεύων,
 ἄλλοτε παρ Σιμόεντι θέων ἐπὶ Καλλικολῶνῃ.

Ὡς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 σύμβalon, ἐν δ' αὐτοῖς ἐριδα ῥήγνυντο βαρεῖαν· 55

δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑψόθεν· αὐτὰρ νέρθε Ποσειδάων ἐτίναξε
 γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.
 πάντες δ' ἔσσειοντο πόδες πολυπίδακος Ἰδῆς
 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
 ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,
 δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὑπερθε
 γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
 οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
 σμερδαλέ' ἐνρώεντα, τὰ τε στυγέουσι θεοί περ· 65
 τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
 ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
 ἴστατ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πετρόεντα,
 ἅντα δ' Ἐνναλίιο θεὰ γλαυκῶπις Ἀθήνη·
 Ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδεινῇ 70
 Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·
 Λητοῖ δ' ἀντέστη σῶκος ἑριούνιος Ἑρμῆς,
 ἅντα δ' ἄρ' Ἠφαίστοιο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
 Ὡς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75
 Ἕκτορος ἅντα μάλιστα λιλαίετο δῶναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγει
 αἵματος ἄσαι Ἄρῃα ταλαύρινον πολεμιστήν.
 Αἰνεῖαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων
 ἀντία Πηλεΐωνος, ἐνῆκε δέ οἱ μένος ἦτ'· 80
 νιεί δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν·
 τῷ μιν ἐισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “ Αἰνεΐα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 ἅς Τρώων βασιλεῦσιν ὑπίσχεο οἶνοποτάζων,
 Πηλεΐδεω Ἀχιλλῆος ἐναντίβιον πολεμίζειν ;” 85
 Τὸν δ' αὖτ' Αἰνεΐας ἀπαμειβόμενος προσέειπε·
 “ Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις,

ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι ;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος αἶτ' Ἀχιλλῆος
 στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
 ἐξ Ἰδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησι,
 πέρσε δὲ Λυρνησσοῦν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γούνα.
 ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἦδ' ἐκέλευεν 95
 ἔγχεϊ χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
 πρὶν χροὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεός περ 100
 ἴσῃσι τείνειεν πολέμου τέλος, οὗ κε μάλα ῥέα
 νικῆσει', οὐδ' εἰ παγχάλκεος εὖχεται εἶναι."

Τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 "ἦρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν
 εὖχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
 ἐκγεγάμειν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
 ἦ μὲν γὰρ Διὸς ἐσθ', ἦ δ' ἐξ ἀλίοιο γέροντος.
 ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
 λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ."

Ὡς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ.
 οὐδ' ἔλαθ' Ἀγχίσαιο πᾶσι λευκώλενον Ἥρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἦ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπε·
 "φράζεσθον δὴ σφῶϊ, Ποσειδάων καὶ Ἀθήνη, 115
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνεΐας ὅδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
 ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπώμεν ὀπίσσω

αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλῆϊ
 παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδὲ τι θυμῷ
 δευέσθω, ἵνα εἰδῇ ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι οἳ τὸ πάρος περ
 Τρῶσιν ἀμύνουσιν πόλεμον καὶ δηϊοτήτα.

πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες
 τῆσδε μάχης, ἵνα μὴ τι μετὰ Τρῶεσσι πάθῃσι
 σήμερον· ὕστερον αὖτε τὰ πείσεται ἄσσα οἱ Αἴσα
 γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 δείσεται ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.”

Τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
 οὐκ ἂν ἐγὼ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺν φέρτεροί εἰμεν].
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
 ἐκ πάτου ἐς σκοπίνην, πόλεμος δ' ἀνδρεσσι μελήσει.
 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων,
 ἢ Ἀχιλῆϊ ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόθι νεῖκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας οἶω
 ἅψ' ἔμεν Οὐλυμπόνδε θεῶν μεθ' ὁμήγυριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας.”

ὣς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
 τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλείαιτο,
 ὁππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίουδε.
 ἔνθα Ποσειδάων κατ' ἄρ' ἔζετο καὶ θεοὶ ἄλλοι,
 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὥμοισιν ἔσαντο·
 οἳ δ' ἐτέρωσε καθίζον ἐπ' ὀφρύσι Καλλικολώνης

ἀμφὶ σέ, ἥϊε Φοῖβε, καὶ ἼΑρηα πολίπορθον.

ὥς οἱ μὲν ῥ' ἐκάτερθε καθήατο μητιόωντες
βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
ᾧ κνεον ἀμφότεροι, Ζεὺς δ' ἤμενος ὕψι κέλευε. 155

Τῶν δ' ἅπαν ἐπλήσθη πεδίου καὶ λάμπετο χαλκῷ,
ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
ὀρτυμένων ἄμυδις. δύο δ' ἀνέρες ἕξοχ' ἄριστοι
εἰς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
Αἰνεΐας τ' Ἀγχισιᾶδης καὶ δῖος Ἀχιλλεύς. 160

Αἰνεΐας δὲ πρῶτος ἀπειλήσας ἐβεβήκει,
νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.

Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὤρτο λέων ὥς
σύντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165

ἀγρόμενοι πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηϊθῶν αἰζηῶν

δουρὶ βάλλῃ, ἑάλῃ τε χανῶν, περί τ' ἀφρὸς ὀδόντας
γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,

οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
μαστιέται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,

γλανκίῳ δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνη
ἀνδρῶν, ἣ αὐτὸς φθίεται πρώτῳ ἐν ὀμίλῳ·

ὥς Ἀχιλῇ ὥτρυνε μένος καὶ θυμὸς ἀγῆνωρ
ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνεΐαιο. 175

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·

“ Αἰνεΐα, τί σὺ τόσσον ὀμίλου πολλὸν ἐπελθὼν
ἔσσης ; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει

ἐλπόμενον Τρώεσσιν ἀνάζειν ἵπποδάμοισι 180
τιμῆς τῆς Πριάμου ; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,

οὐ τοι τοῦνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἐμπεδος οὐδ' ἀεσίφρων.

ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι, 185
 αἶ κεν ἐμὲ κτείνης; χαλεπῶς δέ σ' ἔολπα τὸ ρέξιεν.
 ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
 ἦ οὐ μέμνη ὅτε πέρ σε βοῶν ἄπο μῦνον ἐόντα
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσι
 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζεο φεύγων. 190
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
 ληϊάδας δὲ γυναῖκας ἐλεύθερον ἡμάρ ἀπούρας
 ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 ἀλλ' οὐ νῦν σε ρύεσθαι ὀίομαι, ὥς ἐνὶ θυμῷ 195
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μῆδ' ἀντίος ἵστασ' ἐμεῖο,
 πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."

Τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
 "Πηλεΐδη, μὴ δὴ μ' ἐπέεσσί γε νηπύτιον ὥς 200
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
 ὄψει δ' οὐτ' ἄρ πω σὺν ἐμοὺς ἴδες οὐτ' ἄρ' ἐγὼ σοὺς. 205
 φασὶ σὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύνδης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 εὐχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη·
 τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ᾧδε διακρινθέντε μάχης ἔξ ἀπονέεσθαι.

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασι·
 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς, 215

κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πῶ Ἴλιος ἱρὴ
 ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ὤκεον πολυπίδακος Ἰδης.
 Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων 220
 τοῦ τρισχίλιαι ἵπποι ἔλος κάτα βουκολέοντο
 θήλεια, πώλοισιν ἀγαλλόμεναι ἀταλῆσι.
 τάων καὶ Βορέης ἠράσσατο βοσκομενάων,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτη·
 αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
 αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζεῖδωρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεόν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνος ἀλὸς πολιοῖο θέεσκον.
 Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα· 230
 Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρεῖψαντο θεοὶ Διὶ οἶνοχοεῦειν
 κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη. 235
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα·
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμον τε
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄξον Ἀρηος·
 Ἀσσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
 αὐτὰρ ἔμ' Ἀγχίσης, Πριάμος δ' ἔτεχ' Ἑκτορα δῖον. 240
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλῃσιν· ὃ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι ὥς,
 ἑσταότ' ἐν μέσση ὑσμίνῃ δηϊοτήτος. 245
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ', οὐδ' ἂν νηὺς ἐκατόζυγος ἄχθος ἄροιτο.

στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 ὁπποῖόν κ' εἴπῃσθα ἔπος, τοῖόν κ' ἐπακούσαιο. 250
 ἀλλὰ τίη ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναικάς,
 αἷ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,
 πόλλ' ἔτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θάσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

Ἡ ῥα, καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
 σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ. 260
 Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἑο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιοι ἔγχος
 ῥέα διελεύσεσθαι μεγάλητορος Αἰνείαιο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν·
 ὥς οὐ ῥήϊδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότε Αἰνείαιο δαΐφροτος ὄβριμον ἔγχος
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
 τὰς δύο χαλκείας, δύο δ' ἐνδοθι κασσιτέροιο,
 τὴν δὲ μίαν χρυσέην, τῇ ῥ' ἔσχετο μείλινον ἔγχος.

Δεύτερος αὐτ' Ἀχιλεὺς προΐει δολιχόσκιοι ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' ἔϊσσην,
 ἄντυγ' ὑπο πρώτην, ἣ λεπτότατος θέε χαλκός. 275
 λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἣ δὲ διαπρὸ
 Πηλιδᾶς ἦϊξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθει ἀσπίδ' ἀνέσχε
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ

ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους 280
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔστη, κάδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσι,
 ταρβήσας ὃ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαῶς ἐπόρουσεν ἐρυσσάμενος ξίφος ὀξύ, 285
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἣ κόρυθ' ἥε σάκος, τό οἱ ἦρκεσε λυγρὸν ὄλεθρον,
 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
 εἰ μὴ ἄρ' ὀξύ νόησε Ποσειδάων ἐνοσίχθων·
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 “ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαιο,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισι,
 πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο, 295
 νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
 ἀλλὰ τίη νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
 μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
 δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν ;
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
 μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
 τόνδε κατακτείνῃ· μόριμον δέ οἱ ἔστ' ἀλέασθαι,
 ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄλῃται
 Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν. 305
 ἦδ' ἂν Πριάμου γενεὴν ἥχθηρε Κρονίων·
 νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”

Τὸν δ' ἡμέλιβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310
 Αἰνείαν, ἣ κέν μιν ἐρύσσει, ἣ κεν ἑάσῃς

[Πηλείδῃ Ἀχιλῆϊ δαμήμεναι, ἐσθλὸν ἐόντα].
 ἦ τοι μὲν γὰρ νῶϊ πολέας ὠμόςσαμεν ὄρκους
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃν κακὸν ἡμαρ, 315
 μηδ' ὀπότ' ἂν Τροίῃ μαλερῶ πυρὶ πᾶσα δάηται
 καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν.”

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἔμην ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 ἔξε δ' ὄθ' Αἰνείας ἦδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν,
 Πηλείδῃ Ἀχιλῆϊ· ὁ δὲ μελίνην εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγάλητορος Αἰνείας·
 καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας. 325
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἔξε δ' ἐπ' ἐσχατιὴν πολυαῖκος πολέμοιο,
 ἔνθα δὲ Καύκωνες πόλεμον μέτα θωρήσσουντο.
 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ Αἰνεία, τίς σ' ὦδε θεῶν ἀτέοντα κελεύει
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
 ἀλλ' ἀναχωρήσαι, ὅτε κεν συμβλήσῃαι αὐτῷ, 335
 μὴ καὶ ὑπὲρ μοῖραν δόμον Ἀῖδος εἰσαφίκηαι.
 αὐτὰρ ἐπεὶ κ' Ἀχιλλεύς θάνατον καὶ πότμον ἐπίσπῃ,
 θαρσήςας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·
 οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίζει.”

Ὡς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
 αἶψα δ' ἔπειτ' Ἀχιλλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
 θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγάλητορα θυμόν·

“ὦ πόποι, ἦ μέγα θαῦμα τόδ’ ὀφθαλμοῖσιν ὀρῶμαι
 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα 345
 λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
 ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
 ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτως εὐχετάασθαι.
 ἔρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
 ἀλλ’ ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
 τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἔλθῶν.”

Ἦ, καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστῳ·
 “μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δῖοι Ἀχαιοί,
 ἀλλ’ ἄγ’ ἀνὴρ ἄντ’ ἀνδρὸς ἵτω, μεμάτω δὲ μάχεσθαι. 355
 ἀργαλέον δέ μοί ἐστι καὶ ἰφθίμῳ περ ἐόντι
 τοσσούσδ’ ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·
 οὐδέ κ’ Ἄρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ’ Ἀθήνη
 τοσσῆσδ’ ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
 ἀλλ’ ὅσπον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
 καὶ σθένει, οὐ μέ τί φημι μεθυσέμεν οὐδ’ ἡβαιόν,
 ἀλλὰ μάλα στιχὸς εἼμι διαμπερές, οὐδέ τιν’ οἴω
 Τρώων χαιρήσειν, ὃς τις σχεδὸν ἔγχεος ἔλθῃ.”

Ὡς φάτ’ ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
 κέκλεθ’ ὁμοκλήσας, φάτο δ’ ἵμεναι ἄντ’ Ἀχιλῆος· 365
 “Τρῶες ὑπέρθυμοι, μὴ δεῖδτε Πηλεΐωνα.
 καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
 ἔγχεϊ δ’ ἀργαλέον, ἐπεὶ ἦ πολὺν φέρτεροί εἰσιν.
 οὐδ’ Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
 ἀλλὰ τὸ μὲν τελείει, τὸ δὲ καὶ μεσσηγὺν κολουίει. 370
 τῷ δ’ ἐγὼ ἀντίος εἼμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
 εἰ πυρὶ χεῖρας ἔοικε, μένος δ’ αἴθωνι σιδήρῳ.”

Ὡς φάτ’ ἐποτρύνων, οἱ δ’ ἀντίοι ἔγχε’ ἄειραν
 Τρῶες· τῶν δ’ ἄμυδις μίχθη μένος, ὦρτο δ’ αὐτῇ. 374
 καὶ τότε ἄρ’ Ἔκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων·

“Ἐκτορ, μηκέτι πάμπαν Ἀχιλλῆϊ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πώς σ’ ἡὲ βάλη ἡὲ σχεδὸν ἄορι τύψη.”

ἌΩς ἔφαθ’, Ἐκτωρ δ’ αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
ταρβήσας, ὅτ’ ἄκουσε θεοῦ ὅπα φωνήσαντος. 380

ἐν δ’ Ἀχιλεὺς Τρώεσσι θόρε φρεσὶν εἰμένος ἀλκήν,
σμερδαλέα ἰάχων, πρῶτον δ’ ἔλεν Ἴφιτίωνα,
ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,
ὃν νύμφη τέκε νηὶς Ὀτρυντῆϊ πτολιπόρθῳ
Τμῶλῳ ὑπο νιφόεντι, Ὕδης ἐν πίοιι δῆμῳ. 385

τὸν δ’ ἰθὺς μεμαῶτα βάλ’ ἔγχρῃ δίος Ἀχιλλεὺς
μέσσην κακ κεφαλὴν· ἡ δ’ ἀνδιχα πᾶσα κεάσθη,
δούπησεν δὲ πεσών, ὃ δ’ ἐπεύξατο δῖος Ἀχιλλεὺς·
“ κείσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ’ ἀνδρῶν·
ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ’ ἐπὶ λίμνῃ 390

Γυγαίῃ, ὅθι τοι τέμενος πατρῷόν ἐστιν,
Ἕλλω ἐπ’ ἰχθυόεντι καὶ Ἑρμῷ δινήειτι.”

ἌΩς ἔφατ’ εὐχόμενος, τὸν δὲ σκότος ὅσσε κάλυψε.
τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις दाτέοντο
πρώτῃ ἐν ὑσμίνῃ· ὃ δ’ ἐπ’ αὐτῷ Δημολέοντα, 395
ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήου.

οὐδ’ ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι’ αὐτῆς
αἰχμὴ ἱεμένη ῥῆξ’ ὀστέον, ἐγκέφαλος δὲ
ἔϊδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400

Ἴπποδάμαντα δ’ ἔπειτα καθ’ ἵππων αἶξαντα,
πρόσθεν ἔθεν φεύγοντα, μετάφρεον οὐτασε δουρί.
αὐτὰρ ὁ θυμὸν ἄϊσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
ἥρυγεν ἐλκόμενος Ἑλικῳρίον ἀμφὶ ἄρακτα
κούρων ἐλκόντων· γάνυται δέ τε τοῖς ἐροσίχθωρ· 405
ὥς ἄρα τόν γ’ ἐρυγόντα λίπ’ ὀστέα θυμὸς ἀγήνωρ·
αὐτὰρ ὁ βῆ σὺν δουρὶ μετ’ ἀντίθεον Πολύδωρον

Πριαμίδην. τὸν δ' οὐ τι πατὴρ εἶασκε μάχεσθαι,
 οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
 καὶ οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
 δὴ τότε νηπιέησι ποδῶν ἀρετὴν ἀναφαίνων
 θῦνε διὰ προμάχων, ἧος φίλον ὤλεσε θυμόν.
 τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεὺς
 νῶτα παραΐσσοντος, ὅθι ζωστήρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ· 415
 ἀντικρὺ δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,
 γυνὴ δ' ἔριπ' οἰμῶξας, νεφέλη δέ μιν ἀμφεκάλυψε
 κυανή, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.

Ἔκτωρ δ' ὡς ἐνόησε κασίγνητον Πολυῶδωρον
 ἔντερα χερσὶν ἔχοντα, λιαζόμενον ποτὶ γαίῃ, 420
 κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
 δηρὸν ἐκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλλῆϊ
 ὀξὺ δόρυ κραδᾶων, φλογὶ εἵκελος· αὐτὰρ Ἀχιλλεὺς
 ὥς εἶδ', ὥς ἀνεπᾶλτο, καὶ εὐχόμενος ἔπος ἠΐδα·
 “ ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσματο θυμόν, 425
 ὅς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
 ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

Ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἔκτορα δῖον·
 “ ἄσπον ἦθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηαι.”

Τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἔκτωρ· 430
 “ Πηλεΐδην, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
 ἔλπεο δειδίζεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἡδ' αἴσυλα μυθήσασθαι.
 οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χεῖρων.
 ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται, 435
 αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δοῦρὶ βαλὼν, ἐπεὶ ἢ καὶ ἐμὸν βέλος ὀξὺ πάροιθι.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δόρυ, καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,

ἦκα μάλα ψύξασα· τὸ δ' ἄψ ἵκεθ' Ἑκτορα δῖον, 440
 αὐτοῦ δὲ προπάρουθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
 ἔμμεμαῶς ἐπόρουσε κατακτάμεναι μενεαίνων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
 ρεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.
 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεὺς 445
 ἔγχεϊ χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθείαν.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὐτὲ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
 ᾧ μέλλεις εὐχέσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχέλω.”
 ὣς εἰπὼν Δρύοπ' οὔτα κατ' αὐχένα μέσσον ἄκοιτι· 455
 ἦριπε δὲ προπάρουθε ποδῶν· ὁ δὲ τὸν μὲν ἔασε,
 Δημοῦχον δὲ Φιλητορίδην, ἧν τε μέγαν τε,
 καὶ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφεϊ μεγάλῳ ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῖε Βίαντος, 460
 ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὦσε χαμᾶζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστορίδην,—ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἴ πῶς εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη,
 μηδὲ κατακτείνειεν ὁμηλικίην ἐλεήσας, 465
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἔμμεμαῶς· ὁ μὲν ἤπτετο χεῖρεσι γούνων
 ἰέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἦπαρ·
 ἐκ δέ οἱ ἦπαρ ὄλισθαι, ἀτὰρ μέλαιν αἶμα κατ' αὐτοῦ 470
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψε

θυμοῦ δευόμενον· ὁ δὲ Μούλιον οὔτα παραστὰς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείῃ· ὁ δ' Ἀγήνορος υἱὸν Ἐχεκλον
 μέσσην κακ κεφαλὴν ξίφει ἤλασε κωπήεντι, 475
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσιν τένοντες
 ἀγκῶνος, τῇ τὸν γε φίλης διὰ χειρὸς ἔπειρεν
 αἰχμὴ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς, 480
 πρόσθ' ὀρόων θάνατον· ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὐτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κείμενος ταυνοσθείς.
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρεω υἱόν,
 ῥίγμον, ὃς ἐκ Θρήκης ἐριβόλακος εἰληλούθει· 485
 τὸν βάλε μέσσον ἄκοντι, πάγῃ δ' ἐν νηδυί χαλκός,
 ἤριπε δ' ἐξ ὀχέων· ὁ δ' Ἀρηϊθοῦν θεράποντα
 ἄψ ἵππους στρέψαντα μετὰφρενον ὀξέϊ δουρὶ
 ἰύξ', ἀπὸ δ' ἄρματος ὤσε· κυκλήθησαν δέ οἱ ἵπποι.
 Ὡς δ' ἀναμαιμάει βαθέ' ἄγχεα θεσπιδαῆς πῦρ 490
 οὔρεος ἀζαλέοιο, βαθεία δὲ καίεται ὕλη,
 πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάξει,
 ὥς ὃ γε πάντῃ θῦνε σὺν ἔγχρῃ δαίμονι ἴσος,
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
 τριβέμεναι κρὶ λευκὸν ἐϋκτιμένην ἐν ἄλωϊ,
 ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στεῖβον ὁμοῦ νέκνᾶς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον, 500
 ἄς ἄρ' ἀφ' ἱππείων ὀπλέων ῥαθάμιγγες ἔβαλλον
 αἶ τ' ἀπ' ἐπισσώτρων· ὁ δὲ ἔτετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

ΙΛΙΑΔΟΣ Φ.

Μάχη παραποτάμιος.

Ἄλλ' ὅτε δὴ πόρον ἴξον ἐϋρρείος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκε
πρὸς πόλιν, ἧ̃ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μάλιντο φαίδιμος Ἔκτωρ·
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
πίτνα πρόσθε βαθείαν ἐρυκέμεν· ἡμίσεες δὲ
ἔς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίῃην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
ὥς δ' ὅθ' ὑπὸ ῥίπῃς πυρὸς ἀκρίδες ἡερέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ῥομενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὥς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.

Αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκησιν, ὃ δ' ἔσθορε δαίμονι ἴσος,
φάσγανον οἶον ἔχων, κακὰ δὲ φρέσι μῆδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὥρνυτ' ἀεικὴς
ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.
ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλᾷσι μυχοὺς λιμένος εὐόρμου,

δειδιότες· μάλα γάρ τε κατεσθίει ὃν κε λάβησιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτώσπον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζῶους ἐκ ποταμοῖο δυώδεκα λέξατο κούρους,
 ποινὴν Πατρόκλοιο Μενoitιάδαο θανόντος.
 τοὺς ἐξήγε θύραζε τεθηπότας ἥτε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐϋτμήτοισιν ἱμάσι, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
 δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζέμεναι μενεαίνων.

Ἐνθ' υἱὶ Πριάμοιο συνήντετο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τὸν ῥά ποτ' αὐτὸς 35
 ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ
 τάμνε νέους ὄρηκας, ἔν' ἄρματος ἄντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώϊστον κακὸν ἦλυνθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐϋκτιμένην ἐπέρασσε 40
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκε·
 κεῖθεν δὲ ξεινός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἐνθεν ὑπεκπροφυγὼν πατρώϊον ἔκετο δῶμα.
 ἔνδεκα δ' ἡμέατα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλε
 πέμψειν εἰς Αἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55

αὐτὶς ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
οἷον δὴ καὶ ὄδ' ἦλθε φυγῶν ὕπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχε
πόντος ἀλὸς πολίης, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέριοιο 60
γεύσεται, ὅφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείῳ
ἢ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἢ μιν ἐρύξει
γῇ φυσίζοος, ἣ τε κατὰ κρατερόν περ ἐρύκει.”

ὦς ὥρμαινε μένων· ὃ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
γούνων ἄψασθαι μεμαῶς, περὶ δ' ἥθελε θυμῷ 65
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἦ τοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
οὐτάμεναι μεμαῶς, ὃ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχεῖν δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70

αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσετο γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ γουνουμαί σ', Ἀχιλεῦ· σὺν δέ μ' αἶδεο καὶ μ' ἐλέησον·
ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο· 75

πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτῆν,
ἡματι τῷ ὅτε μ' εἶλες εὐκτιμένη ἐν ἀλωῇ,
καὶ μ' ἐπέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἦλφον.
νῦν δὲ λύμην τρὶς τόσσα πορών· ἥως δέ μοί ἐστιν 80
ἥδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα

πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκε
μοῖρ' ὀλοή· μέλλω που ἀπεχθέσθαι Διὶ πατρί,
ὅς με σοὶ αὐτὶς ἔδωκε· μινυιθάδιον δέ με μήτηρ
γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
Ἄλτεω, ὃς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,
Πήδασον αἰπήεσαν ἔχων ἐπὶ Σατνιόεντι.

τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῆς δὲ δῶν γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦ τοι τὸν πρῶτοισι μετὰ πρυλέεσσι δάμασσας,
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οὔτω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι,
 ὅς τοι ἐταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε.”

90

95

ἌΩς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 “νῆπιε, μή μοι ἄποινα πιφαύσκειο μῆδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπισπείν αἷσιμον ἦμαρ,
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδ' ἐπέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὅν κε θεὸς γε
 Ἰλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλλησι,
 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
 ἀλλὰ, φίλος, θάνε καὶ σύ· τίη ὀλοφύρεαι οὕτως ;
 κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράας οἶος καὶ ἐγὼ καλὸς τε μέγας τε ;
 πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή·
 ἔσσεται ἦ ἥως ἦ δαίλη ἦ μέσον ἦμαρ,
 ὅππότε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔλῃται,
 ἦ ὅ γε δουρὶ βαλὼν ἦ ἀπὸ νευρῆφιν οὔστω.”

100

105

110

ἌΩς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκει, ὃ δ' ἔζητο χεῖρε πετάσσας
 ἀμφοτέρας· Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δῶ ξίφος ἀμφηκες· ὃ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
 κείμενος ταθείς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.

115

τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· 121

“ἐνταυθοὶ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλήν
αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
οἴσει δινῆεις εἴσω ἅλὸς εὐρέα κόλπον. 125

θρῶσκων τις κατὰ κῦμα μέλαιναν φρίχ' ὑπαίξει
ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
φθείρεσθ', εἰς ὃ κεν ἄστυ κιχείομεν Ἰλίου ἱρῆς,
ὕμεις μὲν φεύγοντες, ἐγὼ δ' ὅπιθεν κερατίζων.

οὐδ' ὑμῖν ποταμός περ εὐρροος ἀργυροδίνης 130
ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
ζωοὺς δ' ἐν δίνησι καθίετε μώνυχας ἵππους.

ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμείο.” 135

“Ὡς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
ῥομφηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος

Ἀστεροπαῖφ' ἐπᾶλτο κατακτάμεναι μενεαίνων, 140
υἱέϊ Πηλεγόνοσ' τὸν δ' Ἀξιὸς εὐρυρέεθρος

γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145

Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζηῶν,
τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ῥόον οὐδ' ἐλέαιρεν.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
“τίς πόθεν εἰς ἀνδρῶν, ὃ μεν ἔτλης ἀντίος ἐλθεῖν ; 150
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσι.”

Τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 “ Πηλεΐδῃ μεγάθυμε, τίη γενεὴν ἐρεΐνεῖς ;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἄνδρας ἄγων δολιχεγχείας· ἦδε δέ μοι νῦν 155
 ἡὼς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺ ρέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαίαν ἔησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ.” 160
 Ὡς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεὺς
 Πηλιάδα μελίην· ὃ δ' ἁμαρτῇ δούρασιν ἀμφὶς
 ἦρωσ' Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν.
 καί ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σύτο δ' αἶμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς αἶσαι.
 δεῦτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
 Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
 Πηλεΐδης δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 αἶτ' ἐπὶ οἱ μεμαώς· ὃ δ' ἄρα μελίην Ἀχιλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ. 175
 τρὶς μὲν μιν πελέμιξεν ἐρύσσασθαι μενεαίνων,
 τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἠθέλε θυμῷ
 αἶσαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα. 179
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἡὔδα·

“ κείσ’ οὕτως· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 παισὶν ἐριζέμεναι ποταμοῖό περ ἐκγεγαῶτι. 185

φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ’ ἀνὴρ πολλοῖσιν ἀνάσσω· Μυρμιδόνεσσι,
 Πηλεὺς Αἰακίδης· ὁ δ’ ἄρ’ Αἰακὸς ἐκ Διὸς ἦεν.

τῷ κρείσσω μὲν Ζεὺς ποταμῶν ἀλιμυρήντων, 190
 κρείσσω αὐτε Διὸς γενεὴ ποταμοῖο τέτυκται.

καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύνатаί τι
 χραισμέιν· ἀλλ’ οὐκ ἔστι Διὶ Κρονίῳνι μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελῷος ἰσοφαρίζει,
 οὐδὲ βαθυρρέϊταο μέγα σθένος Ὠκεανοῖο, 195

ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ’ ἀπ’ οὐρανόθεν σμαραγῆση.”

Ἡ ῥά, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200

τὸν δὲ κατ’ αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ’ ἐγχέλυνες τε καὶ ἰχθύες ἀμφεπένοντο,
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·

αὐτὰρ ὁ βῆ ῥ’ ἰέναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ’ ἔτι πὰρ ποταμὸν πεφοβήατο δινήμεντα,
 ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
 χέρσ’ ὑπο Πηλεΐδαο καὶ ἄορι ἱφὶ δαμέντα.

ἔνθ’ ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
 Μνησόν τε Θρασίον τε καὶ Αἴνιον ἠδ’ Ὀφελέστην· 210

καὶ νύ κ’ ἔτι πλέονας κτάνε Παίονας ὥκυν Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ’ ἐκ φθέγξατο δίνης·

“ ὦ Ἀχιλεῦ, περὶ μὲν κρατεῖς, περὶ δ’ αἴσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215

εἴ τοι Τρῶας ἔδωκε Κρόνον παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίου κατὰ μέρμερα ῥέζε·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα διαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδῆλως. 220
 ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστνυ καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην, ἣ κέν με δαμάσσεται, ἣ κεν ἐγὼ τόν·"

Ἦς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος·
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 "ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
 δέιελος ὀψὲ δύνων, σκιάσῃ δ' ἐρίβωλον ἄρουραν·"

Ἦ, καὶ Ἀχιλλεύς μὲν δουρικλυτὸς ἔνθορε μέσσω
 κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο οἴδματι θύων,
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
 τοὺς ἔκβαλλε θύραζε, μεμνκῶς ἥύτε ταῦρος,
 χέρσουνδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλῃσι.
 δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἴστατο κῶμα, 240
 ὥθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσιν
 εἶχε στηρίξασθαι· ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυέα μεγάλην· ἣ δ' ἐκ ῥιζέων ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄξοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν 245
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀγορούσας
 ἥϊξεῖν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,

δείσας· οὐδέ τ' ἔληγε θεὸς μέγας, ὥρτο δ' ἐπ' αὐτῷ
 ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
 Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,
 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὃς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν
 τῷ ἔϊκὼς ἦϊζεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὕπαιθα δὲ τοῖο λιασθεὶς 255
 φεῦγ', ὃ δ' ὀπισθε ῥέων ἔπετο μέγαλ' ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἅμ' φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύῃ
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο
 καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265
 στήναι ἐναντίβιον καὶ γνῶμειαι εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὃ δ' ὑψόσε ποσσὶν ἐπήδα
 θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὕπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὥμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ὥς οὔ τίς με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καί τι πάθοιμι.
 ἄλλος δ' οὔ τίς μοι τόσον αἴτιος Οὐρανιῶνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·
 ἧ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἐκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·

τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξε· 280
 νῦν δέ με λενγαλέῳ θανάτῳ εἵμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα σὺφορβόν,
 ὅν ῥά τ' ἔναυλος ἀποέρση χειμῶνι περῶντα."

ᾧ Ως φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἀνδρεσσιν εἵκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσι.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·
 "Πηλεΐδη, μήτ' ἄρ τι λῖην τρέε μήτε τι τάρβει·
 τοίῳ γάρ τοι νῶϊ θεῶν ἐπιταρρόθῳ εἰμέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
 ὥς οὔ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν,
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·
 αὐτὰρ τοι πυκινῶς ὑποθησόμεθ', αἶ κε πίθηαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι 295
 Τρωϊκόν, ὅς κε φύγησι· σὺ δ' Ἔκτορι θυμὸν ἀπούρας
 ἄψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι."

Τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην·
 αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή,
 ἐς πεδῖον· τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 πλῶον καὶ νέκυες· τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον αἵσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 οὐδὲ Σκάμανδρος ἔληγε τὸ δὴν μένος, ἀλλ' ἔτι μᾶλλον 305
 χώετο Πηλεΐῳ, κόρυσσε δὲ κῦμα ῥόοιο
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὖσας·
 "φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἄνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
 ἀλλ' ἐπάμννε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα

ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴσθη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὃ γε ἴσα θεοῖσι. 315
 φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος,
 οὔτε τὰ τεύχεα καλὰ, τά που μάλα νειόθι λίμνης
 κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· καὶ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν ἄλις χέραδος περιχεύας
 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί."

Ἥ, καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος, ὑψόσε θύων,
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσι. 325
 πορφύρεον δ' ἄρα κῦμα διιπετέος ποταμοῖο
 ἵστατ' ἀειρόμενον, κατὰ δ' ἥρεε Πηλεΐωνα·
 Ἥρη δὲ μέγ' αὔσε περιδείσασ' Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης,
 αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἷόν· 330
 “ ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ
 Ξάνθον δινήεντα μάχῃ ἡίσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύριοι καὶ ἀργεστῆο Νότιοι
 εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἢ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,
 φλέγμα κακὸν φορέουσα· σὺ δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καί, ἐν δ' αὐτὸν ἵει πυρί· μηδέ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
 μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὀπότ' ἂν δὴ 340
 φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.”

Ὡς ἔφαθ', Ἥφαιστος δὲ τιτύσκειτο θεσπιδαῆς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς

πολλούς, οἳ ῥα κατ' αὐτὸν ἄλλις ἔσαν, οὓς κτάν' Ἀχιλλεύς·
 πᾶν δ' ἐξηράνθη πεδίου, σχέτο δ' ἀγλαὸν ὕδωρ. 345

ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωήν
 αἰψ' ἀγξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
 ὥς ἐξηράνθη πεδίου πᾶν, καδ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώσαν.
 καίοντο πετελαί τε καὶ ἰτέαι ἡδὲ μυρῖκαι, 350
 καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλλις ποταμοῖο πεφύκει·
 τεύρουτ' ἐγχέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἱ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355

καίετο δ' ἴς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἡφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὦδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
 ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἄρωγῆς ;” 360

Φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.
 ὥς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῷ,
 κνίσσην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,
 ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέε δ' ὕδωρ· 365
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' αὐτμῇ
 Ἡφαίστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 ἐξ ἄλλων ; οὐ μὲν τοι ἐγὼ τόσον αἰτιός εἰμι, 370
 ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος· ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἦμαρ,
 μηδ' ὀπότε ἂν Τροίῃ μαλερῷ πυρὶ πᾶσα δάηται 375

καιομένη, καίωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν."

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
"Ἥφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν." 380

Ὡς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

Αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
πανσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ·
ἐν δ' ἄλλοισι θεοῖσιν ἕρις πέσε βεβριθυῖα 385
ἀργαλή, δίχρα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἤτο·
σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθών,
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
ἥμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
γηθοσύνη, ὅθ' ὄρατο θεοὺς ἔριδι ξυνιόντας. 390

ἔνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ῥινοτόρος, καὶ πρῶτος Ἀθηναίη ἐπόρουσε
χάλκεον ἔγχος ἔχων, καὶ ὀνειδίειον φάτο μῦθον·
"τίπτ' αὖτ', ὦ κυνᾶμνια, θεοὺς ἔριδι ξυνελαύνεις
θάρσος ἤτην ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν ; 395
ἢ οὐ μέμνη ὅτε Τυδείδην Διομήδε' ἀνήκας
οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἐλοῦσα
ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροῖα καλὸν ἔδαψας ;
τῷ σ' αὖ νῦν οἴω ἀποτισέμεν ὅσσα μ' ἔοργας."

Ὡς εἰπὼν οὕτησε κατ' αἰγίδα θυσσανόεσσαν 400
σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὕτησε μαιφόνος ἔγχεϊ μακρῷ.
ἢ δ' ἀναχασσάμενη λίθον εἴλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
ἐπὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,

τεύχεά τ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
καὶ οἱ ἐπυχομένη ἔπεα πτερόεντα προσηύδα·

“ νηπύτι, οὐδὲ νῦ πῶ περ ἐπεφράσω ὅσπον ἀρείων 410

εὔχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνους,

ἧ τοι χωμένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς

κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.”

ἌΩς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ 415

τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα· μόγισ δ' ἐσαγείρετο θυμόν.

τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,

αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

“ ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη, 420

καὶ δὴ αὖθ' ἡ κυνάρμια ἄγει βροτολοιγὸν Ἄρηα

δηΐου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.”

ἌΩς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,

καί ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ

ἤλασε· τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ. 425

τὼ μὲν ἄρ' ἀμφω κείντο ἐπὶ χθονὶ πουλυβοτείρῃ,

ἧ δ' ἄρ' ἐπυχομένη ἔπεα πτερόεντ' ἀγόρευε·

“ τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,

εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,

ᾧδὲ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτη 430

ἦλθεν Ἄρη ἐπίκουρος ἐμῷ μένει ἀντιόωσα·

τῷ κεν δὴ πάλαι ἄμμες ἐπανσάμεθα πτολέμοιο,

Ἰλίου ἐκπέρσαντες ἐυκτίμενον πτολίεθρον.”

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη·

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων 435

“ Φοῖβε, τίη δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν

ἄρξάντων ἐτέρων· τὸ μὲν αἴσχιον, αἶ κ' ἀμαχητὶ

ἴομεν Οὐλυμπόνδε Διὸς ποτὶ χαλκοβατὲς δῶ.

ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἔμοιγε

καλόν, ἐπεὶ πρότερος γενόμεν καὶ πλείονα οἶδα. 440
 νηπύτι', ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἰλίον ἀμφὶ
 μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
 μισθῷ ἐπὶ ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν. 445
 ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἑλικας βοῦς βουκολλέεσκες
 Ἰδης ἐν κνημοῖσι πολυπτύχου ὑλῆέσσης.
 ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθείης ὦραι 450
 ἐξέφερον, τότε νῶϊ βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.
 σὺν μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὕπερθε
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπῶν·
 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεψέμεν οὗατα χαλκῷ. 455
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι." 460
 Τὸν δ' αὖτε προσέειπεν ἄναξ ἑκάεργος Ἀπόλλων·
 "ἐννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοὶ γε βροτῶν ἔνεκα πτολεμίζω
 δειλῶν, οἳ φύλλοισιν ἑοικότες ἄλλοτε μὲν τε
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
 πανώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων."
 Ὡς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.
 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν, 470
 Ἄρτεμις ἀγροτέρη, καὶ ὀνειδέιον φάτο μῦθον·

“φεύγεις δῆ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτως;
 μή σευ νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω
 εὖχομένον, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.” 475

“Ὡς φάτο, τὴν δ’ οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 νείκεσεν ἰοχέαιραν ὀνειδείοις ἐπέεσσι· 480

“πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντὶ ἐμῆο
 στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῳ περ εἰσῆς, ἐπεὶ σε λείοντα γυναιξὶ
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἢν κ’ ἐθέλῃσθα.
 ἦ τοι βέλτερόν ἐστι κατ’ οὔρεα θήρας ἐναίρειν 485
 ἀγροτέρας τ’ ἐλάφους ἢ κρείσσοσιν ἱφί μάχεσθαι.
 εἰ δ’ ἐθέλεις πολέμοιο δαήμεναι, ὄφρ’ εὖ εἰδῆς
 ὅσπον φερτέρῃ εἴμ’, ὅτι μοι μένος ἀντιφερίζεις.”

Ἦ ρά, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
 σκaiῇ, δεξιτερῇ δ’ ἄρ’ ἀπ’ ὤμων αἶνυτο τόξα,
 αὐτοῖσιν δ’ ἄρ’ ἔθεινε παρ’ οὔατα μειδιόωσα 490
 ἐντροπαλιζομένην· ταχέες δ’ ἔκπιπτον δῆστοι.
 δακρυνόεσσα δ’ ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἦ ρά θ’ ὑπ’ ἱρηκος κοίλῃν εἰσέπτατο πέτρην,
 χηραμόν· οὐδ’ ἄρα τῇ γε ἁλώμεναι αἴσιμον ἦεν· 495
 ὥς ἡ δακρυνόεσσα φύγεν, λίπε δ’ αὐτόθι τόξα.

Λητῷ δὲ προσέειπε διάκτορος Ἀργεϊφόντης·
 “Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ’ ἀλόχοισι Διὸς νεφεληγερέταο·
 ἀλλὰ μάλα πρόφρασσα μετ’ ἀθανάτοισι θεοῖσιν 500
 εὔχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίῃφιν.”

“Ὡς ἄρ’ ἔφη, Λητῷ δὲ συναίνυτο καμπύλα τόξα
 πεπτεῶτ’ ἄλλυδις ἄλλα μετὰ στροφάλιγγι κοίνης.

ἥ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
 ἥ δ' ἄρ' Ὀλυμπον ἵκανε Διὸς ποτὶ χαλκοβατὲς δῶ, 505
 δακρυνέσσαι δὲ πατρὸς ἐφέζετο γούνασι κούρη,
 ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ
 εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
 [μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ];” 510

Τὸν δ' αὖτε προσέειπεν ἑϋστέφανος κελαδαινή·
 “σὴ μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
 μέμβλετο γάρ οἱ τείχος ἐϋδμήτοιο πόλης,
 μὴ Δαναοὶ πέρσειαν ὑπέρμορον ἡματι κείνῳ.
 οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες,
 οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώωντες·
 καὶ δ' ἴζον παρὰ πατρὶ κελαϊνεφεῖ· αὐτὰρ Ἀχιλλεὺς 520
 Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μῶνυχας ἵππους.
 ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
 ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκε,
 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν,
 ὥς Ἀχιλλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν. 525

Ἔσθήκει δ' ὁ γέρων Πρίαμος θεῖον ἐπὶ πύργου,
 ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
 γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαίνει χαμᾶζε,
 ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς· 530
 “πεπταμέναις ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστν πεφυζότες· ἥ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὅδε κλονέων· νῦν οἴω λοίγι' ἔσεσθαι.
 αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 αὐτὶς ἐπανθέμειναι στανίδας πυκινῶς ἀραρυίας· 535

δεΐδρια γὰρ μὴ οὐλος ἀνὴρ ἐς τεῖχος ἄληται.”

ἌΩς ἔφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
αἱ δὲ πετασθεῖσαι τεῦξαν φάος· αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορε, Τρώων ἵνα λαιγὸν ἀλάλκοι.
οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
δίψῃ καρχαλέοι, κεκοιμημένοι ἐκ πεδίοιο
φεύγουν· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

Ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
φῶτ' Ἀντήνορος νῖδον ἀμύμονά τε κρατερόν τε.
ἐν μὲν οἱ κραδίῃ θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
ἔσση, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇ.
αὐτὰρ ὃ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
ἔσση, πολλὰ δέ οἱ κραδίῃ πόρφυρε μένουτι·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλλῆος
φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
αἰρήσει με καὶ ὥς, καὶ ἀνάγκιδα δειροτομήσει. 555
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
φεύγω πρὸς πεδῖον Ἰλίου, ὅφρ' ἂν ἴκωμαι
Ἰδης τε κνημοὺς κατὰ τε ῥωπήϊα δύω·
ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο 560
ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην·—
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός·
μή μ' ἀπαειρόμενον πόλιος πεδίουδ' ἐνοήσῃ
καί με μεταίξας μάρψῃ ταχέεσσι πόδεσσιν.
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέ οἱ προπάραιθε πόλεος κατεναντίον ἔλθω·

καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξείῃ χαλκῶ,
 ἐν δὲ ἴα ψυχή, θνητὸν δέ ἔ' φασ' ἄνθρωποι
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει." 570

ᾧΩς εἰπὼν Ἀχιλῆα ἀλείς μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἦύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὑλαγμὸν ἀκούσῃ· 575
 εἴ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἠὲ βάλησιν,
 ἀλλὰ τέ καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
 ἀλκῆς, πρίν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγῆνωρ,
 οὐκ ἔθελεν φεύγειν, πρίν πειρήσαιτ' Ἀχιλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἵσῃν,
 ἐγχεῖν δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὖτε·

“ἦ δὴ που μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 ἦματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,
 νηπύτι· ἦ τ' ἔτι πολλὰ τετεύξεσαι ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἀνέρες εἰμέν,
 οἱ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νιῶν
 Ἰλίου εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.”

Ἥ ῥα, καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφῆκε, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν.
 ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέριοιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
 βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὥρμήσατ' Ἀγῆνορος ἀντιθέοιο 595
 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἥερι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·

αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἐοικῶς 600
 ἔστη πρόσθε ποδῶν, ὃ δ' ἐπέσσυτο ποσσὶ διώκειν.
 ἦος ὃ τὸν πεδίοιο διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὥς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶν οἷσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὀμίλῳ
 ἀσπᾶσιοι προτὶ ἄστυ, πόλις δ' ἔμπλητο ἀλέντων.
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μεῖναι ἔτ' ἀλλήλους, καὶ γινώμεναι ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
 εἰς πόλιν, ὅν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

ὣς οἱ μὲν κατὰ ἄστυ πεφυζότες ἥτε νεβροὶ
ιδρῶ ἀπεψύχοντο πῖον τ' ἀκούντό τε δίψαι,
κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἄσπον ἴσαν, σάκε' ὥμοισι κλίναντες.

Ἕκτορα δ' αὐτοῦ μῆναι ὀλοὴν μοῖρ' ἐπέδησεν
Ἰλίου προπάρουθε πυλάων τε Σκαιάων.

αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·

“τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνωσ ὥς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.

ἦ νύ τοι οὔ τι μέλει Τρώων πόνος, οὓς ἐφόβησας,
οἳ δὴ τοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.
οὐ μὲν με κτενέεις, ἐπεὶ οὔ τοι μόρσιμός εἰμι.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ἔβλαψάς μ'. ἐκάεργε, θεῶν ὀλοώτατε πάντων,

ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὁδᾷξ εἶλον πρὶν Ἰλίον εἰσαφικέσθαι.

νῦν δ' ἐμέ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥηϊδίως, ἐπεὶ οὔ τι τίσιν γ' ἔδειςας ὀπίσσω.

ἦ σ' ἂν τισαίμην, εἴ μοι δύνამίς γε παρείη.”

ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχρῳ,
ὅς ῥά τε ῥέϊα θέησι τιταινόμενος πεδίῳ·

ὥς Ἀχιλεὺς λαιψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσι, 25
παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
ὅς ρά τ' ὀπώρης εἴσιν, ἀρίζηλοι δέ οἱ αὐγαί
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ·
ὃν τε κύν' Ὀρίωνος ἐπὶ κλησιν καλέουσι.

λαμπρότατος μὲν ὅ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται, 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·

ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.

ῥῆμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅ γε κόψατο χερσὶν

ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνει 35
λυσσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων

ἐστήκει, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·

τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα χεῖρας ὀρεγνύς·

“Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον

οἷος ἀνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης 40

Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολὺν φέρτερός ἐστι,

σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο

ὅσσον ἐμοί· τάχα κέν ἐ κύνες καὶ γῦπες ἔδοιεν

κεῖμενον· ἡ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·

ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκε,

κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάρων. 45

καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,

οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστνυ ἀλέντων,

τούς μοι Λαοθόη τέκετο, κρείονσα γυναικῶν.

ἀλλ' εἰ μὲν ζῶουσι μετὰ στρατῷ, ἡ τ' ἂν ἔπειτα

χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50

πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.

εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,

ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·

λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος

ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλῆϊ δαμασθείς. 55

ἀλλ' εἰσέρχεο τείχος, ἐμὸν τέκος, ὄφρα σαώσῃς
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῶδος ὀρέξῃς
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ 60
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
 υἷας τ' ὀλλυμένους ἐλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραϊζομένους, καὶ νῆπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηϊοτήτι,
 ἐλκομένας τε νυοὺς ὁλοῆς ὑπὸ χερσὶν Ἀχαιῶν. 65
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὤμῃσται ἐρύουσιν, ἐπεὶ κέ τις ὀξείῃ χαλκῶ
 τύψας ἢ βαλὼν ρεθέων ἐκ θυμὸν ἔληται,
 οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
 οἳ κ' ἐμὸν αἶμα πiónτες ἀλύσσοντες περὶ θυμῶ 70
 κείσονται ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν
 ἀρηϊκταμένῳ, δεδαῖγμένῳ ὀξείῃ χαλκῶ,
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ·
 ἀλλ' ὅτε δὴ πολιὸν τε κάρη πολιὸν τε γένειον
 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.”

Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶ
 τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθε.
 μήτηρ δ' αὖθ' ἐτέρωθεν ὀδύρετο δάκρυ χέουσα,
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μαζὸν ἀνέσχε· 80
 καὶ μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
 “Ἐκτορ, τέκνον ἐμόν, τάδε τ' αἶδεο καί μ' ἐλέησον
 αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
 τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δῆϊον ἄνδρα
 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἵστασο τούτῳ, 85
 σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὗ σ' ἔτ' ἐγὼ γέ
 κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,

οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶϊν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται·"

Ὡς τῷ γε κλαίοντε προσανδήτην φίλον υἱόν, 90
πολλὰ λισσομένω· οὐδ' Ἔκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσσον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησι,
βεβρωκὼς κακὰ φάρμακ', ἔδν δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἐλίσσόμενος περὶ χειρὶ· 95
ὥς Ἐκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὦ μοι ἐγών, εἰ μὲν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺν κέρδιον ἦεν.
νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
αἰδέομαι Τρώας καὶ Τρωάδας ἐλκεσιπέπλους, 105
μή ποτέ τις εἴπησι κακώτερος ἄλλος ἐμείο·
"Ἐκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν·
ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺν κέρδιον εἶη
αὐτην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι,
ἥέ κεν αὐτῷ ὀλέσθαι ἐϋκλειῶς πρὸ πόληος. 110
εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τείχος ἐρείσας
αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω
καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ,
πάντα μάλ' ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
ἡγάγετο Τροίηνδ', ἦ τ' ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλιν ἦδε κέκευθε·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι

μή τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι 120
 [κτῆσιν ὄσσην πτολίεθρον ἐπήρατον ἐντὸς ἐέρῃ·]
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
 αὐτως ὥς τε γυναῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω. 125
 οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
 τῷ ὀαριζέμεναι, ἃ τε παρθένος ἡῖθέος τε,
 παρθένος ἡῖθέος τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
 εἶδομεν ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
 Ὡς ὥρμαινε μένων, ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
 ἶσος Ἐνναλίῳ, κορυθαῖκι πτολεμιστῇ,
 σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
 δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἥ πυρὸς αἰθομένου ἥ ἡελίου ἀνιόντος. 135
 Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·
 Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥῆϊδίως ὤμησε μετὰ τρήρωνα πέλειαν, 140
 ἥ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκὼς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὃ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἐκτωρ
 τεῖχος ὕπο Τρώων, λαιψήρᾳ δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
 τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κροννῶ δ' ἴκανον καλλιρρόω· ἔνθα δὲ πηγαὶ
 δοιαί ἀναΐσσουνσι Σκαμάνδρου δινῆεντος.
 ἥ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150
 ἥ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ,

ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἕασι
 καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες 155
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφενγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱεράϊον οὐδὲ βοείην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
 ἀλλὰ περὶ ψυχῆς θεόν Ἑκτορος ἵπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεναι ἀεθλοῖν,
 ἢ τρίπος ἢ ἐ γυνή, ἀνδρὸς κατατεθνηῶτος·
 ὥς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165
 καρπαλίμοισι πόδεσσι· θεοὶ δ' ἐς πάντες ὄρωντο·
 τοῖσι δὲ μύθῳι ἦρχε πατήρ ἀνδρῶν τε θεῶν τε·
 “ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τείχος
 ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 Ἑκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρὶ' ἔκην 170
 Ἰδῆς ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἐ δῖος Ἀχιλλεὺς
 ἅστῃ πέρι Πριάμοιο ποσσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε
 ἢ ἐ μιν ἐκ θανάτοιο σάώσομεν, ἢ ἐ μιν ἦδη 175
 Πηλεΐδῃ Ἀχιλῆϊ δαμάσσομεν ἐσθλὸν ἑόντα.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦ πάτερ ἀργικέραυνε, κελαινεφές, οἷον ἔειπες·
 ἄνδρα θνητὸν ἑόντα, πάλαι πεπρωμένον αἴσῃ,
 ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι; 180
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ

πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
ἔρξον ὅπῃ δὴ τοι νόος ἔπλετο, μηδ' ἔτ' ἐρώει." 185

Ἦς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

Ἔκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὦκὺς Ἀχιλλεύς.
ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας· 190

τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
ὥς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.

ὁσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
ἀντίον ἀΐξασθαι ἐϋδμήτους ὑπὸ πύργους, 195
εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,

τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.
ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν· 200
ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξαι.

πῶς δέ κεν Ἐκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα ;
λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, 205

οὐδ' ἔα ἰέμεναι ἐπὶ Ἐκτορι πικρὰ βέλεμνα,
μή τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,

ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἐκτορος ἱπποδάμοιο,
ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἐκτορος αἰσιμον ἦμαρ,
ᾧχετο δ' εἰς Αἶδαν, λίπεν δὲ ἑ Φοῖβος Ἀπόλλων.

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα· 215

“ νῦν δὴ νῶϊ γ’ ἔολπα, διίφιλε φαίδιμ’ Ἀχιλλεῦ,
οἷσσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
Ἐκτορα δηώσαντε μάχης ἅτόν περ ἔοντα.
οὐδ’ οἱ νῦν ἔτι γ’ ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ’ εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.

ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ’ ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”

ᾧς φάτ’ Ἀθηναίη, ὃ δ’ ἐπείθετο, χαῖρε δὲ θυμῷ,
στῇ δ’ ἄρ’ ἐπὶ μελήης χαλκογλώχινος ἔρεισθείς. 225
ἥ δ’ ἄρα τὸν μὲν ἔλειπε, κινήσατο δ’ Ἐκτορα δῖον
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ’ ἵσταμένη ἔπεα πτερόεντα προσηύδα·
“ ἦθεῖ, ἦ μάλα δὴ σε βιάζεται ὤκυν Ἀχιλλεύς,
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων· 230
ἀλλ’ ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένουτες.”

Τὴν δ’ αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
“ Δηΐφοβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἐκάβη ἠδὲ Πριάμος τέκε παῖδας·
νῦν δ’ ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235
ὃς ἔτλης ἐμεῦ εἵνεκ’, ἐπεὶ ἴδες ὀφθαλμοῖσι,
τείχεος ἐξελθεῖν, ἄλλοι δ’ ἔντοσθε μένουσι.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“ ἦθεῖ, ἦ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ
λίσσουσθ’ ἐξείης γουνούμενοι, ἀμφὶ δ’ ἑταῖροι, 240
αὐθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἀλλ’ ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.
νῦν δ’ ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
ἔστω φειδωλή, ἵνα εἴδομεν εἴ κεν Ἀχιλλεὺς
νῶϊ κατακτεῖνας ἔναρα βροτόεντα φέρηται 245
νῆας ἔπι γλαφυράς, ἦ κεν σῶ δουρὶ δαμήῃ.”

ᾧς φαμένη καὶ κερδοσύνη ἡγήσατ’ Ἀθήνη·

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “οὐ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὥς τὸ πάρος περ 250
 τρίς περὶ ἄστνυ μέγα Πριάμου δῖον, οὐδέ ποτ' ἔτλην
 μεῖναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκε
 στήμεναι ἀντία σείο· ἔλοιμί κεν, ἢ κεν ἀλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοῖ γὰρ ἄριστοι
 μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων” 255
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς
 δῶη καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
 νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὥς δὲ σὺν ῥέζειν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἔκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε” 261
 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
 οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
 ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
 ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν 265
 ὄρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
 παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
 οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
 ἔγχρ' ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
 κήδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχρ' ἐθύων.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος·
 καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἔκτωρ·
 ἔζετο γὰρ προῖδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
 ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
 ἄψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἔκτορα, ποιμένα λαῶν.
 Ἔκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·
 “ἡμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,

ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον· ἦ τοι ἔφης γε· 280
 ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπῆς ἔπλεο μῦθον,
 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μέν μοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλυναι 285
 χάλκεον· ὥς δὴ μιν σῶ ἐν χροῖ πᾶν κομίσαιο.
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοι· σὺ γάρ σφισι πῆμα μέγιστον.”

Ὅρᾳ, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτε· 290
 τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ· χώσατο δ' Ἔκτωρ
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
 στήν δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
 Διήφοβον δ' ἐκάλει λευκάσπιδα μακρὸν αὔσας·
 ἦ τέε μιν δόρυ μακρόν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν· 295
 Ἔκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “ὦ πόποι, ἦ μάλα δὴ με θεοὶ θανάτῳ κἀλεσσαν·
 Διήφοβον γὰρ ἐγὼ γ' ἐφάμην ἥρωα παρῆναι·
 ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδ' ἔτ' ἀνευθεῖν, 300
 οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
 Ζηνὶ τε καὶ Διὸς νῦν ἐκηβόλῳ, οἷ μὲ πάρος γε
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.” 305

Ὡς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
 οἷμησεν δὲ ἀλείς ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἴσιν πεδίονδε διὰ νεφέων ἑρεβεννῶν
 ἀρπάξων ἢ ἄρ' ἀμαλὴν ἢ πτώκα λαγῶν· 310
 ὧς Ἔκτωρ οἷμησε τινάσσων φάσγανον ὀξύ.

ὥρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν
 ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψε
 καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
 τετραφάλῳ· καλαὶ δὲ περισσεύοντο ἔθειραι 315
 χρύσειαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 οἷος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῶ
 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ,
 ὥς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
 πάλλεν δεξιτερῇ φρονέων κακὸν Ἔκτορι δῖω, 320
 εἰσορόων χρῶα καλόν, ὅπη εἴξιε μάλιστα.
 τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρῶα χάλκεα τεύχεα,
 καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
 φαίνεται δ' ἥ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσι,
 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὀλεθρος· 325
 τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχρ'εῖ δῖος Ἀχιλλεὺς,
 ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκῇ·
 οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
 ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
 ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεὺς· 330
 “Ἔκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξαναρίζων
 σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα,
 νήπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων
 νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
 ὃς τοι γούνατ' ἔλυσα· σὲ μὲν κύρες ἦδ' οἰωνοὶ 335
 ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριούσιν Ἀχαιοί.”

Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἔκτωρ·
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων,
 μή με ἔα παρὰ νηυσὶ κύρας καταδάψαι Ἀχαιῶν,
 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλλῃς χρυσὸν τε δέδεξο, 340
 δῶρα τά τοι ὀώσουσι πατὴρ καὶ πότνια μήτηρ,
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρὸς με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μή με, κύον, γούνων γουνάζω μηδὲ τοκήων” 345
 αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
 ὦμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
 ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
 οὐδ' εἴ κεν δεκάκισ τε καὶ εἰκοσινήριτ' ἄποινα
 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350
 οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
 Δαρδανίδης Πρίαμος· οὐδ' ὥς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.”

Τὸν δὲ καταθυήσκων προσέφη κορυθαίολος Ἑκτωρ· 355
 “ἦ σ' εἴ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός·
 φράζω νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
 ἥματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
 ἐσθλὸν ἑόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.” 360

Ὡς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε,
 ψυχὴν δ' ἐκ ρεθέων παμμένη Ἀἰδὸόςδε βεβήκει,
 ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
 τὸν καὶ τεθυηῶτα προσηύδα δῖος Ἀχιλλεύς·
 “τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅπποτε κεν δῇ 365
 Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.”

Ἡ ρά, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ' ἀνενθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'· ἄλλοι δὲ περιδραμον νῆες Ἀχαιῶν,
 οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγῆτον 370
 Ἑκτορος· οὐδ' ἄρα οἳ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἑκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.”

Ὡς ἄρα τις εἶπεςκε καὶ οὐτήσασκε παραστάς. 375

τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 ὃς κακὰ πόλλ' ἔρρεξεν, ὅς' οὐ σύμπαντες οἱ ἄλλοι, 380
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθέωμεν,
 ὄφρα κ' ἔτι γνῶμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἧ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἧε μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἐόντος.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 385
 κείται παρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καὶ μοι φίλα γούνατ' ὀρώρῃ·
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀἶδαο,
 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου. 390
 νῦν δ' ἄγ' ἀεῖδοντες παίηονα κοῦροι Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 ᾧ Τρώες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο.”
 Ἥ ῥα, καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα. 395
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρυγης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἰείρας
 μάστιξέν ῥ' ἐλάαν· τῷ δ' οὐκ ἀέκοντε πετέσθην. 400
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυνάεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσι
 κείμετο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν ἀεικίσσασθαι ἣν ἐν πατρίδι γαίῃ.
 ὥς τοῦ μὲν κεκόνετο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κῶκυσεν δὲ μάλα μέγα παῖδ' ἐσιδούσα·

ᾧμωξεν δ' ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἴμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπαντα 410
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλῶντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἐλλιτάνευσεν κυλινδόμενος κατὰ κόπρον,
 ἐξ ὀνομακλήδην ὀνομάζων ἄνδρα ἕκαστον 415
 "σχέσθε, φίλοι, καὶ μ' οἶον ἐάσατε κηδόμενοί περ
 ἐξελθόντα πόλῃος ἰκέσθ' ἐπὶ νῆας Ἀχαιῶν,
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἣν πως ἡλικίην αἰδέσσεται ἡδ' ἐλεήσει
 γῆρας· καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσὶ· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε.
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχινύμενός περ
 ὥς ἐνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἀἶδος εἴσω, 425
 Ἑκτορος· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἥ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός."

Ὡς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται·
 Τρωῆσιν δ' Ἑκάβῃ ἀδινοῦ ἐξῆρχε γόοιο 430
 "τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμάρ
 εὐχολῇ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
 Τρωσὶ τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε θεὸν ὥς
 δειδέχατ'· ἥ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα 435
 ζῶδς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."

Ὡς ἔφατο κλαίονσ', ἄλλος δ' οὐ πῶ τι πέπυστο
 Ἑκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἡγγεῖλ' ὅττι ῥά οἱ πόσις ἔκτοθι μίμνῃ πυλάων,

ἀλλ' ἢ γ' ἰστὸν ὕφαινε μυχῶ δόμον ὑψηλοῖο 440
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσε.
 κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν 445
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυνία, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
 ἢ δ' αὖτις δμωῆσιν ἐϋπλοκάμοισι μετηύδα·
 “δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται. 450
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυνον, ἐν δ' ἐμοὶ αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πῆγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ δὴ μοι θρασὺν Ἔκτορα διὸς Ἀχιλλεὺς 455
 μῶνον ἀποτμήξας πόλιος πεδλόνδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγηνορίας ἀλεγεινῆς,
 ἢ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
 ἀλλὰ πολὺν προθέεσκε, τὸ ὃν μένεις οὐδενὶ εἴκων.”
 Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
 παλλομένη κραδίην· ἄμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὄμιλον,
 ἔστη παπτήνας' ἐπὶ τείχεϊ, τὸν δ' ἐνόησεν
 ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεινὴ νύξ ἐκάλυψεν,
 ἥριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσε.
 τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσέη Ἀφροδίτῃ 470
 ἡματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἔκτωρ

ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρης ἄλῃς ἔσταν,
 αἷ ἔμετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 ἦ δ' ἐπεὶ οὖν ἔμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·
 “Ἐκτορ, ἐγὼ δύστηνος· ἰὴ ἄρα γιγνόμεθ' αἴσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑλήεσση
 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
 δύσμορος αἰνόμορον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀἶδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πάῃς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
 ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
 ἦν περ γὰρ πόλεμόν γε φύγῃ πολὺδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
 ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 ἡμάρ δ' ὄρφανικὸν παναφήλῃκα παῖδα τίθησι· 490
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί,
 δευόμενος δέ τ' ἄνεισι πάῃς ἐς πατρὸς ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχε,
 χεῖλεα μὲν τ' ἐδίην', ὑπερῶην δ' οὐκ ἐδίηνε. 495
 τὸν δὲ καὶ ἀμφιθαλὲς ἐκ δαιτύος ἐστυφέλιξε,
 χερσὶν πεπληγὼς καὶ ὄνειδείοισιν ἐνίσσων·
 ‘ἔρρ' οὔτως· οὐ σὸς γε πατὴρ μεταδαίνυται ἡμῖν·
 δακρυσίεις δέ τ' ἄνεισι πάῃς ἐς μητέρα χήρην,
 Ἀστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς 500
 μυελὸν οἶον ἔδεσκε καὶ οἶῳ πίονα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,

εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
 νῦν δ' ἂν πολλὰ πάθῃσι, φίλον ἀπὸ πατρὸς ἁμαρτών, 505
 Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
 οἷος γάρ σφιν ἔρυσσος πύλας καὶ τείχεα μακρά.
 νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσινι νόσφι τοκήων
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται 510
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."

ὦς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

ΙΛΙΑΔΟΣ Ψ.

Ἀθλα ἐπὶ Πατρόκλῳ.

ᾧς οἱ μὲν στενύχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
Μυρομιδόντας δ' οὐκ εἶα ἀποσκίδνασθαι Ἀχιλλεύς,
ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα· 5
“Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
μὴ δὴ πῶ ὑπ' ὄχεσφι λυόμεθα μώνυχας ἵππους,
ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσπον ἰόντες
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.
αὐτὰρ ἐπεὶ κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”
ᾧς ἔφαθ', οἱ δ' ὄμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρεῖς περὶ νεκρὸν εὐτρίχας ἦλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόον ἤμερον ὤρσε.
δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν 15
δάκρυσιν· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἐταῖρον·
“χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμα δάσασθαι,
δώδεκα δὲ προπάραιθε πυρῆς ἀποδειροτομήσειν
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.”

Ἦ ῥα, καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα,
 πρηνέα παρ λεχέεσσι Μενoitιάδαο ταινύσσας 25
 ἐν κονίῃς· οἳ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λύνον δ' ὑψηλῆας ἵππους,
 καδ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφοι μενοεικέα δαίνυ.
 πολλοὶ μὲν βόες ἀργοὶ ὀρέχθουν ἀμφὶ σιδῆρῳ 30
 σφαζόμενοι, πολλοὶ δ' ὄϊες καὶ μηκάδες αἶγες·
 πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
 εὐόμενοι ταινύοιτο διὰ φλογὸς Ἑφαιστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.

Αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα 35
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες ἐταίρου χωόμενον κῆρ.
 οἳ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
 Πηλεΐδην λούσασθαι ἀπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὅμοσεν·
 “οὐ μὰ Ζῆν’, ὅς τίς τε θεῶν ὑπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσπον ἰκέσθαι,
 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦναι 45
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ὦδε
 ἴξετ' ἄχος κραδίην, ὅφρα ζωῶσι μετείω.
 ἀλλ' ἢ τοι νῦν μὲν στρυγερῇ πειθόμεθα δαιτί·
 ἡῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ὕλην τ' ἀξέμεναι παρά τε σχεῖν ὅσσο' ἐπειικὲς 50
 νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡερόεντα,
 ὅφρ' ἢ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
 θάσπον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται.”

Ὡς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο.
 ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 οἱ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος,
 Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
 κείμετο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60
 ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον·
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 νηδύμος ἀμφιχυθείς—μάλα γὰρ κάμε φαίδιμα γυνῖα
 "Ἐκτορ' ἐπαίσσων προτὶ Ἴλιον ἡνεμόεσσαν—
 ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65
 πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκνῖα,
 καὶ φωνήν, καὶ τοῖα περὶ χροὶ εἴματα ἔστο·
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 "εὔδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
 οὐ μὲν μιν ζῶντος ἀκήδεις, ἀλλὰ θανόντος· 70
 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
 τῆλέ με εἵργουσι ψυχαί, εἶδωλα καμόντων,
 οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν,
 ἀλλ' αὐτῶς ἀλάλῃμαι ἀν' εὐρυπυλὲς Ἀΐδος δῶ.
 καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
 νίσομαι ἐξ Ἀΐδαο, ἐπήν με πυρὸς λελάχητε.
 οὐ μὲν γὰρ ζωοί γε φίλων ἀπάνευθεν ἐταίρων
 βουλὰς ἐξόμενοι βουλευόμεν, ἀλλ' ἐμὲ μὲν κῆρ
 ἀμφέχανε στυγερή, ἥ περ λάχε γιγνόμενόν περ·
 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
 τείχει ὕπο Τρώων εὐηφενέων ἀπολέσθαι.
 ἄλλο δέ τοι ἔρέω καὶ ἐφήσομαι, αἶ κε πίθηαι·
 μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ', Ἀχιλλεῦ,
 ἀλλ' ὁμοῦ, ὥς ἐτράφην περ ἐν ὑμετέροισι δόμοισιν,
 εὔτέ με τυτθὸν ἐόντα Μενόιτιος ἐξ Ὀπείντος 85
 ἦγαγεν ὑμέτερόνδ' ἀνδροκτασίης ὕπο λυγρῆς,
 ἥματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,

νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεὺς
 ἔτραφέ τ' ἐνδυκῶς καὶ σὸν θεράποντ' ὀνόμηνεν· 90
 ὧς δὲ καὶ ὁστέα νῶϊν ὁμῇ σορὸς ἀμφικαλύπτει
 χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας,
 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι 95
 πάντα μάλ' ἐκτελέω καὶ πείσομαι ὥς σὺ κελεύεις.
 ἀλλὰ μοι ἄσπον στῆθι· μίνυνθά περ ἀμφιβαλόντε
 ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο.”

ἌΩς ἄρα φωνήσας ὠρέξατο χερσὶ φίλησιν,
 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἥύτε καπνὸς 100
 ὥχετο τετριγυῖα· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
 “ὦ πόποι, ἦ ρά τίς ἐστι καὶ εἰν Ἀΐδαο δόμοισι
 ψυχὴ καὶ εἶδωλον, αὐτὰρ φρένες οὐκ ἐνὶ πάμπαν·
 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105
 ψυχὴ ἐφειστήκει γοόωσά τε μυρομένη τε,
 καὶ μοι ἕκαστ' ἐπέτελλεν, ἔϊκτο δὲ θέσκελον αὐτῷ.”

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὦρσε γόοιο·
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἥως
 ἀμφὶ νέκυν ἐλεεινόν. αὐτὰρ κρείων Ἀγαμέμνων 110
 οὐρῆας τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρει,
 Μηριόνης, θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
 σειράς τ' εὐπλέκτους· πρὸ δ' ἄρ' οὐρῆες κίον αὐτῶν. 115
 πολλὰ δ' ἀναντα κάταντα πάραντά τε δόχμιά τ' ἦλθον·
 ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἰδῆς,
 αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκεϊ χαλκῷ
 τάμνον ἐπειγόμενοι· ταῖ δὲ μεγάλα κτυπέουσαι

πίπτον· τὰς μὲν ἔπειτα διαπλήσσουντες Ἀχαιοὶ 120
ἐκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο
ἐλδόμεναι πεδίοιο διὰ ῥωπήϊα πυκνά.

πάντες δ' ὕλοτόμοι φιτροὺς φέρον· ὥς γὰρ ἀνώγει
Μηριόνης, θεράπων ἀγαπήνηρος Ἰδομενῆος.
κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἐνθ' ἄρ' Ἀχιλλεὺς
φράσσατο Πατρόκλῳ μέγα ἡρίον ἥδὲ οἱ αὐτῷ. 126

Αὐτὰρ ἐπεὶ πάντῃ παρακάβαλον ἄσπετον ὕλην,
ἥατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσε
χαλκὸν ζώννυσθαι, ζευῆαι δ' ὑπ' ὄχεσφιν ἕκαστον 130
ἵππους· οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσι·ν ἔδυνον,
ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε,
πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.
θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἅς ἐπέβαλλον 135
κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεὺς
ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀἰδόσδε.

Οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
κάτθεσαν, αἶψα δὲ οἱ μενοεικέα νήεον ὕλην.
ἐνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,
τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·
ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἶνοπα πόντον·
“Σπερχεῖ”, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς,
κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαίαν 145
σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἐκατόμβην,
πειντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυῆις.
ὥς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαίαν, 150
Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι.”

ὧς εἰπὼν ἐν χερσὶ κόμην ἐτάροιο φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἥμερον ὤρσε γόοιο.
 καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,
 εἰ μὴ Ἀχιλλεὺς αἰψ' Ἀγαμέμνονι εἶπε παραστάς· 155
 “Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι, γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τάδε δ' ἀμφιπονησόμεθ' οἷσι μάλιστα
 κήδεός ἐστι νέκυς· παρὰ δ' οἷ τ' ἀγοὶ ἄμμι μενόντων.” 160

Αὐτὰρ ἐπεὶ τό γ' ἄκουσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἐίσας,
 κηδεμόνες δὲ παρ' αὐθι μένον καὶ νήεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον· ἔνθα καὶ ἔνθα,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βούς
 πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
 δημὸν ἑλὼν ἐκάλυψε νέκυν μεγάθυμος Ἀχιλλεὺς
 ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.
 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
 πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
 ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
 ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν,
 καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
 δώδεκα δὲ Τρώων μεγαθύμων νείας ἐσθλοὺς 175
 χαλκῷ δηϊόων· κακὰ δὲ φρεσὶ μῆδετο ἔργα·
 ἐν δὲ πυρὸς μένος ἦκε σιδῆρεον, ὄφρα νέμοιτο.
 ὦμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Αἴδαο δόμοισι·
 πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέσθην. 180
 δώδεκα μὲν Τρώων μεγαθύμων νείας ἐσθλοὺς
 τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
 δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”

ὦς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
 ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
 ἥματα καὶ νύκτας, ῥοδοέντι δὲ χρίεν ἐλαίῳ
 ἀμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἑλκυστάζων.
 τῷ δ' ἐπὶ κνάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίοιन्दε, κάλυψε δὲ χῶρον ἅπαντα,
 ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο 190
 σκῆλει' ἀμφὶ περὶ χροά ἵνεσιν ἠδὲ μέλεσσιν.

Οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·
 ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισι,
 Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπίσχετο ἱερὰ καλὰ 195
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθοίαιτο νεκροί,
 ὕλη τε σεύαιτο καήμεναι. ὦκα δὲ Ἴρις
 ἀράων αἴουσα μετάγγελος ἦλθ' ἀνέμοισιν.
 οἱ μὲν ἄρα Ζεφύροιο δυσσαέος ἀθρόοι ἔδον 200
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῷ ἐπὶ λιθέῳ· τοὶ δ' ὥς ἴδον ὀφθαλμοῖσι,
 πάντες ἀνήϊξαν, κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 ἢ δ' αὖθ' ἔξεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον·
 “οὐχ ἔδος· εἶμι γὰρ αὖτις ἐπ' Ὀκεανοῖο ῥέεθρα, 205
 Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας
 ἀθανάτοισ, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδαινὸν
 ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλὰ,
 ὅφρα πυρὴν ὄρσητε καήμεναι, ἣ ἔνι κεῖται 210
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπεβήσето, τοὶ δ' ὀρέοντο
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα
 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην, 215

ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῖς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὦκὺς Ἄχιλλεὺς
 χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
 ψυχὴν κικλήσκων Πατροκλήης δειλοῖο.

ὥς δὲ πατὴρ οὗ παιδὸς οδύρεται ὅστέα καίων,
 νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὥς Ἀχιλεὺς ἐτάροιο οδύρετο ὅστέα καίων,
 ἐρπύζων παρὰ πυρκαϊῇν, ἀδινὰ στεναχίζων. 225

Ἦμος δ' ἑωσφόρος εἴσι φόως ἐρέων ἐπὶ γαῖαν,
 οὐν τε μέτα κροκόπεπλος ὑπὲρ ἅλα κίδναται ἡώς,
 τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.

οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 Θρηϊκίον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων. 230

Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεῖς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν·
 οἱ δ' ἀμφ' Ἀτρεΐωνα ἀολλέες ἠγερέθοντο·

τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν,
 ἔζετο δ' ὀρθωθείς καὶ σφεας πρὸς μῦθον ἔειπεν· 235

“Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊῇν σβέσατ' αἴθοπι οἴνῳ
 πᾶσαν, ὀπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὅστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν

εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται· 240

ἐν μέσση γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἀνευθεν
 ἐσχατιῇ καίοντ' ἐπιμῖξ ἵπποι τε καὶ ἄνδρες.

καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἀἰδὶ κεύθωμαι.

τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
 ἀλλ' ἐπιεικέα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλόν τε τιθήμεναι, οἳ κεν ἐμεῖο

δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε.”

“Ὡς ἔφαθ’, οἱ δ’ ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ, 250
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρῃ·
 κλαίοντες δ’ ἐτάριοι ἐννέος ὀστέα λευκά
 ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
 ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυσαν·
 τορνῶσαντο δὲ σῆμα θεμεΐλιά τε προβάλοντο 255
 ἀμφὶ πυρήν· εἴθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχευαν,
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
 αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,
 ἰηῶν δ’ ἔκφερ’ ἄεθλα, λέβητάς τε τρίποδάς τε
 ἵππους θ’ ἡμιόνοὺς τε βοῶν τ’ ἵφθιμα κάρηνα, 260
 ἣδὲ γυναικάς ἐϋζώνους πολιόν τε σίδηρον.

Ἰππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά’ ἄεθλα
 θῆκε γυναιῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
 καὶ τρίποδ’ ὠτῶντα δυωκαιεκοσίμετρον,
 τῷ πρῶτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
 ἐξέτε’ ἀδμήτην, βρέφος ἡμίονον κύνουσαν·
 αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
 καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ’ αὐτῶς·
 τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα,
 πέμπτῳ δ’ ἀμφίθετον φιάλην ἀπύρωτον ἔθηκε. 270
 στῇ δ’ ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἱππῆας τὰδ’ ἄεθλα δεδεγμένα κείτ’ ἐν ἀγῶνι.
 εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
 ἦ τ’ ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίῃνδε φεροίμην. 275
 ἵστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
 ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δ’ ἔπορ’ αὐτοὺς
 πατρὶ ἐμῷ Πηλῆϊ, ὃ δ’ αὖτ’ ἐμοὶ ἐγγυάλιξεν.
 ἀλλ’ ἦ τοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·

τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
 ἡπίου, ὅς σφωῖν μάλα πολλάκις ὕγρον ἔλαιον
 χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῷ.
 τὸν τῷ γ' ἐσταότες πευθείετον, οὐδεὶ δέ σφι
 χαῖται ἐρρηέδεται, τῷ δ' ἐστατον ἀχυνμένω κῆρ.
 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
 ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν.”

ὣς φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἀγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἀναξ ἀνδρῶν Εὐμηλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο·
 τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης, 290
 ἵππους δὲ Τρωοὺς ὕπαγε ζυγόν, οὗς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
 διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 Αἴθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον· 295
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιᾶδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡμερόεσσαν,
 ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκε
 Ζεὺς ἄφενος, ναῖεν δ' ὅ γ' ἐν εὐρυχόρῳ Σικυῶνι·
 τὴν ὅ γ' ὑπὸ ζυγὸν ἤγε, μέγα δρόμον ἰσχανόωσαν. 300
 Ἀντίλοχος δὲ τέταρτος ἐϋτριχας ὠπλίσαθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἀνακτος,
 τοῦ Νηληϊάδαο· Πυλολιγενέες δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα· πατὴρ δέ οἱ ἄγχι παραστὰς
 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ· 305
 “Ἀντίλοχ', ἧ τοι μὲν σε νέον περ ἑόντ' ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκέμεν οὐ τι μάλα χρεώ·
 οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσέμεν· ἀλλὰ τοι ἵπποι
 βάρδιστοι θείειν· τῷ τ' οἴω λοίγι' ἔσεσθαι. 310
 τῶν δ' ἵπποι μὲν ἕασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μήτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.
 μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ ἐβίβῃ· 315
 μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι·
 μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
 ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα, 320
 ἵπποι δὲ πλανώωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὅς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσαντας ἵππους,
 αἰεὶ τέρμ' ὁρώων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει. 325
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ἔσθηκε ξύλον αὖον ὅσον τ' ὄργυι ὑπὲρ αἴης,
 ἢ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ,
 λᾶε δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῶ
 ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἵπποδρομος ἀμφίς· 330
 ἢ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἢ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων,
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
 τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,
 αὐτὸς δὲ κλινθῆναι εὐπλέκτῳ ἐνὶ δίφρῳ 335
 ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἷξαί τέ οἱ ἡνία χερσίν.
 ἐν νύσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
 ὥς ἂν τοι πλήμνῃ γε δοάσσεται ἄκρον ἰκέσθαι
 κύκλον ποιητοῖο· λίθου δ' ἀλέασθαι ἐπανρεῖν, 340
 μή πως ἵππους τε τρώσης κατὰ θ' ἄρματα ἄξης·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχεῖν δὲ σοὶ αὐτῷ
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.

εἰ γάρ κ' ἐν νύσση γε παρεξέλασθησθα διώκων,
οὐκ ἔσθ' ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
οὐδ' εἴ κεν μετόπισθεν Ἀρίονα δῖον ἐλαύνῃοι,
Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
ἣ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί·”

ᾧ Ως εἰπὼν Νέστωρ Νηληϊῖος ἅψ ἐνὶ χώρῃ
ἔξετ', ἐπεὶ ᾧ παιδὶ ἐκάστου πείρατ' ἔειπε. 350

Μηριόνης δ' ἄρα πέμπτος εὐτρίχας ὠπλίσαθ' ἵππους.
ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλουντο·
πάλλ' Ἀχιλεὺς, ἐκ δὲ κλήρος θόρε Νεστορίδαο
Ἀντιλόχου· μετὰ τὸν δ' ἔλαχε κρείων Εὐμήλος·
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης, δουρικλειτὸς Μενέλαος, 355
τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνόμεν· ὕστατος αὐτὲ
Τυδεΐδης ὅχ' ἄριστος ἐὼν λάχ' ἐλαυνόμεν ἵππους.
στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἴσεν
ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο, 360
ὥς μεμνέωτο δρόμους καὶ ἀληθείην ἀποεῖποι.

Οἱ δ' ἅμα πάντες ἐφ' ἵπποιν μᾶστιγας ἄειραν,
πέπληγόν θ' ἱμᾶσιν, ὁμόκλησάν τ' ἐπέεσσιν
ἐσσυμένως· οἱ δ' ὦκα διέπρησσαν πεδίῳ
νόσφι νεῶν ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
ἵστατ' ἀειρομένη ὥς τε νέφος ἥ ἐθύελλα,
χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο.
ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρῃ,
ἄλλοτε δ' αἰξάσκε μετήορα· τοῖ δ' ἐλατῆρες
ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου 370
νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίῳ.

Ἄλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι
ἅψ ἐφ' ἄλὸς πολιῆς, τότε δὴ ἀρετή γε ἐκάστου
φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα 375

αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι,
 Τρώϊοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἔϊκτην,
 πνοιῇ δ' Εὐμήλοιο μετὰφρενον εὐρέε τ' ὤμω 380
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ νύ κεν ἢ παρέλασσ' ἢ ἀμφήριστον ἔθηκεν,
 εἰ μὴ Τυδεὸς νῆϊ κοτέσσατο Φοῖβος Ἀπόλλων,
 ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
 τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺν μᾶλλον ἰούσας,
 οἱ δέ οἱ ἐβλάφθησαν ἄνευ κέντροιο θέοντες.
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν· 390
 ἢ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσ' ἐβεβήκει,
 ἵππειον δέ οἱ ἦξε θεὸς ζυγόν· αἱ δέ οἱ ἵπποι
 ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαίαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
 ἀγκῶνάς τε περιδρύφθη στόμα τε ῥινάς τε, 395
 θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθῆν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθῆνῃ
 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκε. 400
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·
 “ἐμβητον καὶ σφῶϊ τιταίνετον ὅττι τάχιστα.
 ἢ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 Τυδεΐδεω ἵπποισι δαΐφροιος, οἷσιν Ἀθῆνῃ 405
 νῦν ὥρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
 ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,

καρπαλίμως, μὴ σφῶϊν ἐλεγχεῖν καταχεύῃ
 Αἴθη θήλυς ἐοῦσα· τίη λείπεσθε, φέριστοι;
 ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται· 410
 οὐ σφῶϊν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὄξεί χαλκῷ,
 αἷ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα·
 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἥδὲ νοήσω, 415
 στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει.”

“Ὡς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
 στείνος ὁδοῦ κοίλης ἶδεν Ἀντίλοχος μενεχάρμης.
 ῥωχμὸς ἦν γαίης, ἥ χειμέριον ἀλὲν ὕδωρ 420
 ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα·
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχιάς ἀλεείνων.
 Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
 Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνει· 425
 “Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·
 στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις·
 μή πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας.”

“Ὡς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺν μᾶλλον ἔλαυνε
 κέντρῳ ἐπισπέρχων, ὥς οὐκ αἴοντι ἐοικώς. 430
 ὅσσα δὲ δίσκου οὔρα κατωμαδίῳ πελονται,
 ὅν τ' αἰζηὸς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
 τόσσον ἐπιδραμέτην· αἱ δ' ἠρώησαι ὀπίσσω
 Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκει ἐλαύνειν,
 μή πως συγκύρσειαν ὁδῷ ἐνὶ μώνυχες ἵπποι, 435
 δίφρους τ' ἀνστρέψειαν ἐϋπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσοιεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος·
 “Ἀντίλοχ', οὗ τις σείο βροτῶν ὀλωώτερος ἄλλος·

ἔρρ', ἐπεὶ οὐ σ' ἔτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί. 440
 ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὄρκου οἴσῃ ἄεθλον."

Ἦς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·
 "μή μοι ἐρύκεσθον μηδ' ἔστατον ἀχυνμένω κῆρ.
 φθήσονται τούτοισι πόδες καὶ γούνα καμόντα
 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος." 445

Ἦς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.

Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δὲ πέτοντο κονίοντες πεδίῳ.
 πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ·
 τοῖο δ' ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
 ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥντε μήνη. 455

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους αὐγάζομαι ἥε καὶ ὑμεῖς ;
 ἄλλοι μοι δοκέουσι παρόιτεροι ἔμμεναι ἵπποι,
 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ 460
 ἐβλαβεν ἐν πεδίῳ, αἱ κείσέ γε φέρτεραι ἦσαν·
 ἢ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πῇ δύναμαι ἰδέειν,—πάντῃ δέ μοι ὅσσε
 Τρωϊκὸν ἄμ πεδίον παπταίνεται εἰσορόωντι·
 ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδ' ἐδυνάσθη 465
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἴω σύν θ' ἄρματα ἄσαι,
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἐγὼ γε
 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισιν ἀνάσσει,

Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης.”

Τὸν δ' αἰσchrῶς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·
“ Ἴδομενεῦ, τί πάρος λαβρεύεαι ; αἱ δέ τ' ἀνευθεν
ἵπποι ἀερόσποδες πολέος πεδίοιο δίενται.

475

οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,
οὔτε τοι ὀξύτατον κεφαλῆς ἐκ δέρκεται ὄσσε·
ἀλλ' αἰεὶ μύθοις λαβρεύεαι· οὐδὲ τί σε χρή
λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.
ἵπποι δ' αὐταὶ ἔασσι παροίτεραι, αἱ τὸ πάρος περ,
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὐληρα βέβηκε.”

480

Τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἠΰδα·
“ Αἴαν, νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.
δεῦρό νυν, ἧ τρίποδος περιδόμεθον ἢ ἐλέβητος,
ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,
ὀππότεραι πρόσθ' ἵπποι, ἵνα γνώης ἀποτίνων.”

485

“Ὡς ἔφατ', ὦρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσι·
καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
“ μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἴαν Ἴδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικε.
καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε
ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν.”

490

495

“Ὡς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,
μάστι δ' αἰὲν ἔλαννε κατωμαδόν· οἱ δέ οἱ ἵπποι
ὑψόσ' ἀειρέσθην ῥίμφα πρήσσουντε κέλευθον.
αἰεὶ δ' ἠνίοχον κούρης ῥαθάμιγγες ἔβαλλον,
ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε

500

ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή
 γίγνεται ἐπισσώτρων ἄρματροχίη κατόπισθεν 505
 ἐν λεπτῇ κονίῃ· τὼ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκῆκιεν ἰδρῶς
 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
 αὐτὸς δ' ἕκ δίφροιο χαμαὶ θόρε παμφανόωντος,
 κλίνει δ' ἄρα μᾶστιγα ποτὶ ζυγόν· οὐδὲ μᾶτησεν 510
 ἵφθιμος Σθέnelος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναιῖκα
 καὶ τρίποδ' ὠτῶντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.

Τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊῖος ἤλασεν ἵππους,
 κέρδεσιν. οὔ τι τάχει γε, παραφθάμενος Μενέλαον· 515
 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥά τ' ἀνακτα
 ἔλκησιν πεδίοιο τιταινόμενος σὺν ὄχεσφι·
 τοῦ μὲν τε ψάνουσιν ἐπισσώτρου τρίχες ἄκραι
 οὐραῖαι· ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
 χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·
 τόσσον δὲ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπεται· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἶψα κίχαιεν· ὀφέλλετο γὰρ μένος ἡὺ
 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης· 525
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισι,
 τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης, θεράπων εὖς Ἰδομενῆος,
 λείπεται ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτοιο πανύστατος ἦλυθεν ἄλλων,
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ὤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευε· 535

“λοῖσθος ἀνὴρ ὥριστος ἐλαύνει μώνυχας ἵππους·
ἀλλ’ ἄγε δὴ οἱ δῶμεν ἀέθλιον, ὥς ἐπιεικές,
δεύτερ’· ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός.”

“Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπὶήνεον ὥς ἐκέλευε.
καὶ νῦν κέ οἱ πόρεν ἵππον, ἐπὶήνησαν γὰρ Ἀχαιοί, 540
εἰ μὴ ἄρ’ Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
Πηλεΐδην Ἀχιλλῆα δίκη ἡμείψατ’ ἀναστάς·

“ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ’ ἵππω 545
αὐτός τ’ ἐσθλὸς ἑών· ἀλλ’ ὥφελεν ἀθανάτοισιν
εὖχεσθαι· τῷ κ’ οὐ τι πανύστατος ἦλθε διώκων.
εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
καὶ πρόβατ’, εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι· 550
τῶν οἱ ἔπειτ’ ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
ἥ καὶ αὐτίκα νῦν, ἵνα σ’ αἰνήσωσιν Ἀχαιοί.
τὴν δ’ ἐγὼ οὐ δώσω· περὶ δ’ αὐτῆς πειρηθήτω
ἀνδρῶν ὅς κ’ ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι.”

“Ὡς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεὺς 555
χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
“Ἀντίλοχ’, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.
δώσω οἱ θώρηκα, τὸν Ἀσπεροπαῖον ἀπηύρων, 560
χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιός ἐσται.”

Ἥ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταῖρῳ
οἰσέμεναι κλισίῃθεν· ὁ δ’ ὄχετο καὶ οἱ ἔνικεν,
Εὐμήλῳ δ’ ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων. 565

Τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένους· ἐν δ’ ἄρα κῆρυξ

χειρὶ σκῆπτρον ἔθηκε, σιωπῆσαί τ' ἐκέλευσεν
 Ἄργείους· ὁ δ' ἔπειτα μετηύδα ἰσόθεος φῶς·
 “Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570
 ἦσχνυας μὲν ἐμὴν ἀρετὴν, βλάψας δέ μοι ἵππους,
 τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.
 ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μηδ' ἐπ' ἀρωγῇ,
 μή ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων· 575
 “Ἀντίλοχον ψεύδεσσι βηισάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὐ τινά φημι
 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶς γὰρ ἔσται. 580
 Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστί,
 στὰς ἵππων προπάραιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην
 χερσὶν ἔχε ῥαδιινῇ, ἥ περ τὸ πρόσθεν ἔλαυνες,
 ἵππων ἀψάμενος γαίηοχον ἐννοσίγαιον
 ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλφ' ἄρμα πεδῆσαι.” 585
 Τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἦ᾽δα·
 “ἄνσχεο ἱὺν· πολλὸν γὰρ ἐγὼ γε νεώτερός εἰμι
 σείο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
 οἶσθ' οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσι·
 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις. 590
 τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
 δώσω, τὴν ἀρόμην. εἰ καὶ νῦν κεν οἴκοθεν ἄλλο
 μείζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλοίμην ἢ σοί γε, διοτρεφές, ἡματα πάντα
 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.” 595
 Ἥ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη ὥς εἴ τε περὶ σταχύεσσιν ἐέρση
 λήϊον ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·

ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.

δεύτερον αὖτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν. 605

οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν
ἀλλὰ σὺ γὰρ δὴ πόλλ’ ἔπαθες καὶ πόλλ’ ἐμόγησας,
σὸς τε πατὴρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμῆιο·
τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδὲ καὶ ἵππον
δώσω ἐμήν περ ἐοῦσαν, ἵνα γνῶωσι καὶ οἷδε 610
ὥς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”

Ἡ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταίρω
ἵππον ἄγειν· ὁ δ’ ἔπειτα λέβηθ’ ἔλε παμφανόωντα.
Μηριόνης δ’ ἀνάειρε δύω χρυσοῖο τάλαντα
τέτρατος, ὥς ἔλασεν. πέμπτον δ’ ὑπελείπετ’ ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς
Ἀργείων ἀν’ ἀγῶνα φέρων, καὶ ἔειπε παραστάς·

“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνῆμ’ ἔμμεναι· οὐ γὰρ ἔτ’ αὐτὸν
ὄψῃ ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ’ ἄεθλον 620
αὕτως· οὐ γὰρ πύξ γε μαχήσεται, οὐδὲ παλαίσεις,
οὐδέ τ’ ἀκοντιστὴν ἐσδύσεται, οὐδὲ πόδεσσι
θεύσεται· ἥδη γὰρ χαλεπὸν κατὰ γῆρας ἐπέειγαι.”

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ’ ἐδέξατο χαίρων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα· 625

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ’ ἔμπεδα γυῖα, φίλος, πόδες, οὔδέ τι χεῖρες
ὦμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
εἴθ’ ὥς ἡβώοιμι βίῃ τέ μοι ἔμπεδος εἴη
ὥς ὁπότε κρείοντ’ Ἀμαρυγκέα θάπτον Ἐπειοὶ 630
Βουπρασίῳ, παῖδες δ’ ἔθεσαν βασιλῆος ἄεθλα·

ἔνθ' οὗ τίς μοι ὁμοῖος ἀνὴρ γένητ', οὗτ' ἄρ' Ἑπειῶν
 οὗτ' αὐτῶν Πυλίων οὗτ' Αἰτωλῶν μεγαθύμων.
 πῦξ μὲν ἐνίκησα Κλυτομήδεα, Ἕνοπος υἱόν,
 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη 635
 Ἴφικλον δὲ πόδεςσι παρέδραμον ἐσθλὸν ἐόντα,
 δουρὶ δ' ὑπείρεβalon Φυλῆά τε καὶ Πολύδωρον.
 οἴοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
 πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπετ' ἄεθλα. 640
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
 ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
 ὥς ποτ' εἶον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645
 ἀλλ' ἴθι καὶ σὸν ἐταῖρον ἀέθλοισι κτερεῖζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰὲ μέμνησαι ἐννέος, οὐδέ σε λήθω,
 τιμῆς ἧς τέ μ' εἴοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
 ὣς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
 ὥχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 ἐξέτε' ἀδμήτην, ἣ τ' ἀλγίστη δαμάσασθαι 655
 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ἀτρεΐδῃ τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
 ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστω,
 πῦξ μάλ' ἀνασχομένω πεπληγέμεν· ᾧ δέ κ' Ἀπόλλων 660
 δώῃ καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί,
 ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·
 αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον."

ἄΩς ἔφατ', ὥρνυτο δ' αὐτίκ' ἀνὴρ ἡὺς τε μέγας τε
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἑπειός, 665

ἄψατο δ' ἡμιόνου ταλαεργοῦ φώνησέν τε·

“ἄσσον ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·

ἡμιόνου δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν

πυγμῇ νικήσαντ', ἐπεὶ εὖχομαι εἶναι ἄριστος.

ἦ οὐχ ἅλῃς ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670

ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.

ᾧδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

ἀντικρὺ χροά τε ῥήξω σύν τ' ὅστέ' ἀράξω.

κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,

οἳ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα.” 675

ἄΩς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,

Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος,

ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο

εἰς τάφον· ἐνθα δὲ πάντας ἐνίκα Καδμείωνας. 680

τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο

θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.

ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα

δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο.

τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα, 685

ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῇσιν ἅμ' ἅμφω

σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἐμίχθεν.

δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς

πάντοθεν ἐκ μελέων· ἐπὶ δ' ὥρνυτο δῖος Ἑπειός,

κόψε δὲ παπτήναντα παρήϊον· οὐδ' ἄρ' ἔτι δὴν 690

ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.

ὥς δ' ὅθ' ὑπὸ φρικτὸς Βορέῳ ἀπαπάλλεται ἰχθὺς

θίν' ἐν φυκίῳεντι, μέλαν δέ ἐ κῶμα κάλυψεν,

ὥς πληγεῖς ἀνέπαλτο· ἀτὰρ μεγάθυμος Ἑπειὸς

χερσὶ λαβὼν ὥρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695

οἳ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καδ δ' ἄλλοφρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,
 αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

Πηλείδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσιν τιόν 'Αχαιοί·
 ἀνδρὶ δὲ νικηθέντι γυναιῖκ' ἐς μέσσον ἔθηκε,
 πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἐ τεσσαράβοιον. 705

στῇ δ' ὀρθὸς καὶ μῦθον ἐν 'Αργείοισιν ἔειπεν
 “ ὄρνυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθον.”
 ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἃν δ' 'Οδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 ζωσαμένῳ δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα, 710
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὥς ὅτ' ἀμείβοντες, τοὺς τε κλυτὸς ἥραρε τέκτων
 δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.

τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρώς, 715
 πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὦμους
 αἵματι φοινικέεσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ
 νίκης ἰέσθην τρίποδος πέρι ποιητοῖο·

οὔτ' 'Οδυσσεὺς δύνατο σφήλαι οὔδεις τε πελάσσαι,
 οὔτ' Αἴας δύνατο, κρατερῇ δ' ἔχεν ἴς 'Οδυσῆος. 720
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἔϋκνήμιδας 'Αχαιοὺς,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 “ διογενὲς Λαερτιάδῃ, πολυμήχαν' 'Οδυσσεῦ,
 ἦ μ' ἀνάειρ, ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”

ᾧ ὡς εἰπὼν ἀνάειρε· δόλου δ' οὐ λήθετ' 'Οδυσσεύς· 725
 κόψ' ὅπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα,
 καδ δ' ἔβαλ' ἐξοπίσω· ἐπὶ δὲ στήθεσσι ν' 'Οδυσσεὺς

κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
 δεύτερος αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν, 730
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 πλησίοι ἀλλήλοισι, μίανθησαν δὲ κονίη.

καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντ' ἐπάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκε·
 “μηκέτ' ἐρείδεσθον, μηδὲ τρίβεσθε κακοῖσι· 735
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

ᾧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο,
 καὶ ῥ' ἀπομορξάμένω κονίην δύσαντο χιτῶνας.

Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα, 740
 ἀργύρεον κρητῆρα, τετυγμένον· ἔξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαι,
 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα πόντον,
 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745
 υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκε

Πατρόκλῳ ἥρωϊ Ἰησονίδης Εὐνηος.

καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάροιο,
 ὅς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·
 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ, 750
 ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ ἔθηκε.

στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὄρυσθ' οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”

ὥς ἔφατ', ὄρυντο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
 ἅν δ' Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς 755
 Ἀντίλοχος· ὁ γὰρ αὐτε νέους ποσὶ πάντας ἐνίκα.

[στὰν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.]
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
 ἔκφερ' Ὀϊλιάδης· ἐπὶ δ' ὤρυντο δῖος Ὀδυσσεὺς

ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς εὐζώνοιο 760
 στήθεός ἐστι κανών, ὃν τ' εὖ μάλα χερσὶ τανύσση
 πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
 στήθεος· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὀπισθεν
 ἴχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
 καὶ δ' ἄρα οἱ κεφαλῆς χεῖ' αὐτμένα διὸς Ὀδυσσεὺς 765
 αἰεὶ ῥίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
 νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
 εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν·
 “ κλυθι, θεά, ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖν.” 770
 ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν.
 ἀλλ' ὅτε δὴ τάχ' ἐμελλον ἐπαῖξεσθαι ἄεθλον,
 ἔνθ' Αἴας μὲν ὀλισθε θέων—βλάψεν γὰρ Ἀθήνη—
 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
 οὓς ἐπὶ Πατρώκλῳ πέφνεν πόδας ὦκὺς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλητὸ στόμα τε ῥῖνὰς τε
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας διὸς Ὀδυσσεύς,
 ὥς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 στή δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 “ ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ
 μήτηρ ὥς Ὀδυσῆϊ παρίσταται ἠδ' ἐπαρήγει.”
 ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἠδὺν γέλασαν.
 Ἀντίλοχος δ' ἄρα δὴ λοισθήϊον ἔκφερ' ἄεθλον 785
 μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ εἰδόσιν ὕμν' ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
 ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.
 Αἴας μὲν γὰρ ἐμεῖ' ὀλίγον προγενέστερός ἐστιν,
 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790
 ὠμογέροιντα δὲ μὴν φασ' ἔμμεναι· ἀργαλέον δὲ

ποοσὶν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ.”

Ἦς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
“Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, 795
ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”

Ἦς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων.
αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα. 800
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,
τεύχεα ἐσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε,
ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.

ὀππότερός κε φθῆσιν ὀρεξάμενος χρὸα καλόν, 805
ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,
τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
καλὸν Θρηϊκίον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων·
καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.” 810

Ἦς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδείδης ὦρτο, κρατερὸς Διομήδης.
οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
ἔς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιοὺς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὥρμήθησαν.

ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' εἵσῃν
νύξ', οὐδὲ χροὸν ἴκανε· ἔρυστο γὰρ ἐνδοθι θώρηξ·
Τυδείδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μέγαλοιο 820
αἶεν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.
καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
πανσαμένους ἐκέλευσαν ἀέθλια ἶσ' ἀνελέσθαι.

αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρως
σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι. 825

Αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,
ὃν πρὶν μὲν ρίπτασκε μέγα σθένος Ἡετίωνος·
ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
τὸν δ' ἄγετ' ἐν νῆεσσι σὺν ἄλλοισι κτεάτεσσι.
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν· 830
“ὄρυσσθ' οἷ καὶ τούτου ἀέθλου πειρήσεσθε.
εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
ποιμὴν οὐδ' ἀροτῆρ εἶσ' ἐς πόλιν, ἀλλὰ παρέξει.” 835

“Ὡς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἐπειός,
ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί. 840
δεύτερος αὐτ' ἀφέηκε Λεοντεύς, ὄζος Ἄρηος·
τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας,
χειρὸς ἅπο στίβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
ὅσσον τίς τ' ἔρριψε καλαῦροπα βουκόλος ἀνὴρ, 845
ἦ δέ θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας,
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δ' ἐβόησαν.
ἀνστάντες δ' ἔταροι Πολυποίταο κρατεροῖο
ιῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.

Αὐτὰρ ὁ τοξευτῇσι τίθει ἰόεντα σίδηρον, 850
καὶ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
ἱστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
λεπτῇ μηρίνθῳ διῆσεν ποδός, ἥς ἄρ' ἀνώγει
τοξεύειν· “ὅς μὲν κε βάλῃ τρήρωνα πέλειαν, 855

πάντας αειράμενος πελέκεας οἰκόνδε φερέσθω·
ὃς δέ κε μηρίνθοιο τύχη, ὄρνιθος ἁμαρτῶν,
ἦσσων γὰρ δὴ κείνος, ὃ δ' οἴσεται ἡμιπέλεκκα.”

Ἦς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος. 860

κλήρους δ' ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν· αὐτίκα δ' ἰὸν
ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὄρνιθος μὲν ἁμαρτε· μέγχε γάρ οἱ τό γ' Ἀπόλλων· 865
αὐτὰρ ὃ μήρινθον βάλε παρ πόδα, τῇ δέδετ' ὄρνις·
ἀντικρὺ δ' ἀπὸ μήρινθον τάμε πικρὸς οἰστός.

ἡ μὲν ἔπειτ' ἦιξε πρὸς οὐρανόν, ἡ δὲ παρείθη
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χεῖρὸς 870
τόξον· ἀτὰρ δὴ οἰστὸν ἔχεν πάλαι, ὥς ἴθυνεν.
αὐτίκα δ' ἠπείλησεν ἐκηβόλῳ Ἀπόλλωνι
ἄρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.

ὑψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·
τῇ ῥ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
ἀντικρὺ δὲ διήλθε βέλος· τὸ μὲν ἄψ ἐπὶ γαίῃ
πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
ἱστῷ ἐφεζομένη νηὸς κυανοπρώροιο

αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίασθεν.
ὦκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ 880
κάππεσε· λαοὶ δ' αὖ θεεὺντό τε θάμβησάν τε.
ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρε,
Τεῦκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

Αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885
θῆκ' ἐς ἀγῶνα φέρων· καὶ ῥ' ἥμονες ἄνδρες ἀνέστην·
ἂν μὲν ἄρ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἂν δ' ἄρα Μηριόνης, θεράπων ἐὺς Ἰδομενῆος.

τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·

“ Ἄτρεΐδῃ· ἴδμεν γὰρ ὅσον προβέβηκας ἀπάντων 890

ἦδ' ὅσον δυνάμει τε καὶ ἡμασιν ἔπλευ ἄριστος·

ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας

ἔρχευ, ἀτὰρ δόρυ Μηριόνη ἥρωϊ πόρωμεν,

εἰ σύ γε σῶ θυμῷ ἐθέλεις· κέλομαι γὰρ ἐγὼ γε.”

ᾧ ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

δῶκε δὲ Μηριόνη δόρυ χάλκεον· αὐτὰρ ὃ γ' ἥρως 896

Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

ΙΛΙΑΔΟΣ Ω.

Ἕκτορος λύτρα.

Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι
ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὔπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεὺς
κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος
ῥῆρι πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα, 5
Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἦν,
ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὐτε 10
ὔπτιος, ἄλλοτε δὲ πρηνής· τοτὲ δ' ὀρθὸς ἀναστὰς
δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός· οὐδέ μιν ἦως
φαινομένη λήθεσκειν ὑπεῖρ ἅλα τ' ἡϊόνας τε.
ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,
Ἕκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὄπισθεν, 15
τρεῖς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θαρόντος
αὐτὶς ἐνὶ κλισίῃ πανέσκετο, τὸν δέ τ' ἔασκεν
ἐν κόνι ἐκτανύσας προπρηνέα· τοῖο δ' Ἀπόλλων
πᾶσαν ἀεικίην ἄπεχε χροὶ φῶτ' ἐλεαίρων
καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε 20
χρυσείῃ, ἵνα μή μιν ἀποδρῦφοι ἐλκυστάζων.

ᾧ Ως ὁ μὲν Ἕκτορα δῖον ἀείκιζεν μενεαῖρῳ·
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,

κλέψαι δ' ὀτρύνεσκον ἐϋσκοποι Ἀργειφόντην.
 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδὲ ποθ' Ἥρη 25
 οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι κούρη,
 ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' ἄτης,
 ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἱκοντο,
 τὴν δ' ἤνησ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινὴν. 30
 ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκᾶτῃ γένετ' ἠώς,
 καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
 “σχέτλιοι ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὕμιν
 Ἔκτωρ μῆρι' ἔκκε βοῶν αἰγῶν τε τελείων ;
 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι, 35
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ᾧκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ' ὀλοῷ Ἀχιλῆϊ, θεοί, βούλεσθ' ἐπαρήγειν,
 ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα 40
 γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,
 ὅς τ' ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷζας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 γίγνεται, ἦ τ' ἄνδρας μέγα σίνεταί ἡδ' ὀνίνησι. 45
 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἱόν·
 ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκε·
 τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὃ γ' Ἔκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
 ἵππων ἐξάπτων περὶ σῆμ' ἐτάροιο φίλιον
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.
 μὴ ἀγαθῷ περ ἔοντι νεμεσσηθέωμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”
 Τὸν δὲ χολωσαμένη προσέφη λευκώλετος Ἥρη· 55

“ εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
 εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμὴν.
 Ἑκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
 αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτὴ
 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60
 Πηλεΐ, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.
 πάντες δ’ ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσι
 δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

Τὴν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν 65
 οὐ μὲν γὰρ τιμὴ γε μί’ ἔσσεται· ἀλλὰ καὶ Ἑκτωρ
 φίλτατος ἔσκε θεοῖσι βροτῶν οἱ ἐν Ἰλίῳ εἰσίν·
 ὥς γὰρ ἐμοί γ’, ἐπεὶ οὗ τι φίλων ἡμάρτανε δώρων.
 οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κρίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
 ἀλλ’ ἣ τοι κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστι—
 λάθρῃ Ἀχιλλῆος θρασὺν Ἑκτορα· ἣ γάρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ’ εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμεῖο,
 ὄφρα τί οἱ εἵπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς 75
 δώρων ἐκ Πριάμοιο λάχῃ ἀπό θ’ Ἑκτορα λύσῃ.”

Ἦς ἔφατ’, ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης
 ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ.
 ἣ δὲ μολυβδαίνῃ ἱκέλη ἐς βυσσὸν ὄρουσεν, 80
 ἣ τε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα
 ἔρχεται ὠμηστήσιν ἐπ’ ἰχθύσι κῆρα φέρουσα.
 εὖρε δ’ ἐνὶ σπηϊ γλαφυρῷ Θέτιν, ἀμφὶ δ’ ἄρ’ ἄλλαι
 ἦαθ’ ὀμηγερέες ἄλλαι θεαί· ἣ δ’ ἐνὶ μέσσης
 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλε 85
 φθίσεσθ’ ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχοῦ δ’ ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

“ ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μῆδεα εἰδώς.”

τὴν δ' ἡμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·

“ τίπτε με κείνος ἄνωγε μέγας θεός ; αἰδέομαι δὲ 90

μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.

εἴμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπῃ.”

ᾧς ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεάων
κυάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.

βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴνεμος ὠκέα Ἴρις 95

ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῶμα θαλάσσης.

ἀκτὴν δ' ἐξαναβάσαι ἐς οὐρανὸν αἰχθήτην,

εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες

ἦαθ' ὀμηγερέες μάκαρες θεοὶ αἰὲν ἑόντες.

ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100

Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χερὶ θῆκε

καὶ ῥ' εὖφρην' ἐπέεσσι· Θέτις δ' ὥρεξε πιούσα.

τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

“ ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ, 105

πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·

ἀλλὰ καὶ ὧς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.

ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν

Ἑκτορος ἀμφὶ νέκυνι καὶ Ἀχιλλῆϊ πτολιπόρθῳ·

κλέψαι δ' ὀτρύνουσιν ἐϋσκοπον Ἀργειφόντην·

αὐτὰρ ἐγὼ τότε κῦδος Ἀχιλλῆϊ προτιάπτω, 110

αἰδῶ καὶ φιλότητα τεῇν μετόπισθε φυλάσσων.

αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ νιέει σῶ ἐπίτειλον·

σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἕξοχα πάντων

ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν

Ἑκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115

αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἑκτορα λύσῃ.

αὐτὰρ ἐγὼ Πριάμφ μεγαλήτορι Ἴριν ἐφήσω

λύσασθαι φίλον νιόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,

δῶρα δ' Ἀχιλλῆϊ φερέμεν, τὰ κε θυμὸν ἰήνῃ.”

- ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων ἀΐξασα,
 ἴξεν δ' ἐς κλισίην οὗ υἱέος· ἔνθ' ἄρα τόν γε
 εὖρ' ἄδυνά στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι
 ἔσσυμένως ἐπέοντο καὶ ἐντύνοντο ἄριστοι·
 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο. 125
 ἦ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον ἐμόν, τέο μέχρῃς ὀδυρόμενος καὶ ἀχεύων
 σῆν' ἔδδει κραδίην, μεμνημένος οὔτε τι σίτου
 οὔτ' εὐνῆς ; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃ 130
 μίσγεσθ'· οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι·
 σκύζεσθαι σοί φησι θεούς, ἐξ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν 135
 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα.”
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “τῇδ' εἴη ὅς ἄποινα φέροι καὶ νεκρὸν ἄγοιτο,
 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει.” 140
 ὥς οἷ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱὸς
 πολλὰ πρὸς ἀλλήλους ἔπεα πτερόειντ' ἀγόρευον.
 Ἴριν δ' ὥτρυνε Κρονίδης εἰς Ἴλιον ἱρήν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, λιποῦσ' ἔδος Οὐλύμπιοι
 ἄγγειλον Πριάμφω μεγαλήτορι Ἴλιον εἴσω 145
 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τίς οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
 ἡμιόνους καὶ ἅμαξαν ἐΐτροχοι, ἡδὲ καὶ αὐτῖς 150
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτατε δῖος Ἀχιλλεύς.

μηδὲ τί οἱ θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος·
 τοῖον γάρ οἱ πομπὸν ὀπάσσομεν Ἀργειφόντην,
 ὃς ἄξει ἥος κεν ἄγων Ἀχιλῆϊ πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
 οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

155

Ἦς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.
 ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε.
 παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
 δάκρυσιν εἴματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίος
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλῇ
 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι.
 θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι οἷ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 στῇ δὲ παρὰ Πριάμον Διὸς ἄγγελος, ἥδὲ προσηύδα
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυνῖα·
 “ θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδὲ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἴκτορα δῖον,
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη,
 οἶον, μηδὲ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
 ἡμιόνους καὶ ἅμαξαν ἐϋτροχον, ἥδὲ καὶ αὖτις
 νεκρὸν ἄγοι προτὶ ἄστν, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 μηδὲ τί τοι θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται Ἀργειφόντης,
 ὅς σ' ἄξει ἥος κεν ἄγων Ἀχιλῆϊ πελάσση.

160

165

170

175

180

αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλῆος,
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 185
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτῆμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ ὃ γ' υἱας ἄμαξαν ἐϋτροχον ἡμιονεῖην
ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190

αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα
κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει
ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε·
“δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθε
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνη.

ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγε
κεῖσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”

ᾧ Ως φάτο, κῶκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ· 200

“ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
ἔκλε' ἐπ' ἀνθρώπους ξείνους ἠδ' οἷσιν ἀνάσσεις;
πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμοὺς ὃς τοι πολέας τε καὶ ἐσθλοὺς
υἱέας ἐξενάριξε· σιδήρειόν νύ τοι ἦτορ. 205

εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν,
ὦμηστῆς καὶ ἄπιστος ἀνὴρ ὃ γε, οὗ σ' ἐλεήσει,
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνευθεν
ἡμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθι Μοῖρα κραταιή
γιγνομένῳ ἐπέννησε λίνῳ, ὅτε μιν τέκον αὐτή, 210

ἀργίποδας κύνας ἄσαι ἐὼν ἀπάνευθε τοκῆων,
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἂν τιτὰ ἔργα γένοιτο
παιδὸς ἐμοῦ, ἐπεὶ οὗ ἔκακιζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωϊάδων βαθυκόλπων 215

ἔσταότ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."

Τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής·

“μή μ' ἐθέλουντ' ἵεναι κατερύκανε, μηδέ μοι αὐτῇ
ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.

εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220

ἢ οἱ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες,

ψευδὸς κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·

νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,

εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἴσα

τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225

βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς

ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην."

Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν·

ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,

δώδεκα δ' ἀπλοῖδας χλαῖνας, τόσσους δὲ τάπητας, 230

τόσσα δὲ φάρεα λευκά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.

χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,

ἐκ δὲ δύο αἶθωνας τρίποδας, πίσυρας δὲ λέβητας,

ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρηῆκες πόρον ἄνδρες

ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235

φείσας· ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ

λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας

αἰθούσης ἀπέεργεν ἔπεσσ' αἰσχροῖσιν ἐνίσσων·

“ἔρρετε, λωβητῆρες ἐλεγχέες· οὐ νυ καὶ ὑμῖν

οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσונτες; 240

ἢ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε,

παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὕμμες·

ρήττεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε

κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἔγωγε

πρὶν ἀλαπαζομένην τε πόλιν κεραῖζομένην τε 245

ὀφθαλμοῖσιν ἰδεῖν, βαῖην δόμον Ἀἴδος εἶσω."

Ἦ, καὶ σκηπανίῳ δῖεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω

σπερχομένοιοι γέροντος· ὁ δ' υἷάσιν οἴσιν ὁμόκλα,
 νεικείων Ἑλερόν τε Πάριν τ' Ἀγάθωνά τε δῖον
 Πάμμονά τ' Ἀντίφονόν τε βοῆν ἀγαθόν τε Πολίτην 250
 Δηΐφοβόν τε καὶ Ἰππόθοον καὶ Δῖον ἀγανόν·
 ἐννέα τοῖς ὁ γεραίος ὁμοκλήσας ἐκέλευε·

“σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἴθ' ἅμα πάντες
 Ἑκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.

ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους 255

Τροίην ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖφθαι,
 Μήστορά τ' ἀντίθεον καὶ Τρωῖλον ἱππιοχάρμην

Ἑκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐώκει

ἀνδρὸς γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο. 259

τοὺς μὲν ἀπώλεσ' Ἀρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,

ψευδσταὶ τ' ὀρχησταὶ τε, χοροῖτυπῆρσιν ἀριστοί,

ἀρνῶν ἡδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

οὐκ ἂν δῆ μοι ἅμαξαν ἐφοπλίσσαιτε τάχιστα,

ταυτὰ τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο·”

ᾧ Ως ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν 265

ἐκ μὲν ἅμαξαν ἄειραν ἐϋτροχον ἡμιονεῖν

καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,

καὶ δ' ἀπὸ πασσαλόφι ζυγὸν ἤρεον ἡμιόνειον

πύξινον ὁμφαλόεν, εὖ οἰήκεσσιν ἀρηρός·

ἐκ δ' ἔφερον ζυγὸδεσμον ἅμα ζυγῷ ἐννεάπηχυ. 270

καὶ τὸ μὲν εὖ κατέθηκαν ἐϋξέστω ἐπὶ ῥυμῷ,

πέξῃ ἔπι πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,

τρεῖς δ' ἐκάτερθεν ἔδησαν ἐπ' ὁμφαλόν, αὐτὰρ ἔπειτα

ἐξείης κατέδησαν, ὑπὸ γλωχῖνα δ' ἔκαμψαν.

ἐκ θαλάμου δὲ φέροντες ἐϋξέστης ἐπ' ἀπήνης 275

ἤγειον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,

ζεῦξαν δ' ἡμιόνους κρατερῶνυχας ἐντεσιεργούς,

τούς ῥά ποτε Πριάμφ Μυσοὶ δόσαι ἀγλαὰ δῶρα.

ἵππους δὲ Πριάμφ ὑπαγον ζυγόν, οὓς ὁ γεραίος

αὐτὸς ἔχων ἀτίταλλεν ἐϋξέστη ἐπὶ φάτνῃ. 280

Τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσι
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες·
ἀγχίμολον δέ σφ' ἦλθ' Ἐκάβη τετιηότι θυμῷ,
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφι,
χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην· 285

στῇ δ' ἵππων προπάροιθεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
“τῇ, σπείσων Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι
ἄψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
ὀτρύνει ἐπὶ νῆας, ἐμείο μὲν οὐκ ἐθελούσης.
ἀλλ' εὖχεο σύ γ' ἔπειτα κελαινεφέϊ Κρονίωνι 290
Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὁρᾶται,
αἶτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε οἱ αὐτῷ
φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴης Δαναῶν ταχυπώλων. 295
εἰ δέ τοι οὐ δώσει ἐὼν ἄγγελον εὐρύοπα Ζεὺς,
οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπὶ Ἀργείων ἰέναι μάλα περ μεμαῶτα.”

Τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·
“ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω· 300
ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλεήσῃ.”

Ἡ ῥα, καὶ ἀμφίπολον ταμῖν ὥτρυν' ὁ γεραιὸς
χερσὶν ὕδωρ ἐπιχεῦναι ἀκήρατον· ἡ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἄμα χερσὶν ἔχουσα.
νιψάμενος δὲ κύπελλον ἐδέξατο ἥς ἀλόχοιο· 305
εὖχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον
οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἠὔδα·
“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἥδ' ἐλεεινόν,
πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ 310
φίλτατος οἰωνῶν, καὶ εὖ κράτος ἐστὶ μέγιστον,

δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς,
αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, 315
μόρφνον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
ὅσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα,
τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἷσατο δέ σφι
δεξιὸς ἀΐξας διὰ ἄστεος· οἱ δὲ ἰδόντες 320
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.

Σπερχόμενος δ' ὁ γεραιὸς ἐοῦ ἐπεβήσετο δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.
πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
τὰς Ἰδαῖος ἔλαυνε δαΐφρων· αὐτὰρ ὀπισθεν 325
ἵπποι, τοὺς ὁ γέρων ἐφέπων μᾶστιγι κέλευε
καρπαλίμως κατὰ ἄστν· φίλοι δ' ἅμα πάντες ἔποιτο
πόλλ' ὀλοφυρόμενοι ὥς εἰ θάνατόνδε κιόντα.
οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύοπα Ζῆν
εἰς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα,
αἶψα δ' ἄρ' Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤϋδα·
“Ἑρμεία, σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἐταιρίσσαι, καί τ' ἔκλυες ᾧ κ' ἐθέλησθα, 335
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὥς ἄγαγ', ὥς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν, πρὶν Πηλεΐωνάδ' ἰκέσθαι.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε διάκτορος Ἀργειφόντης.
αὐτίκ' ἐπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πρῶις ἀνέμοιο·
εἴλετο δὲ ῥάβδοι, τῇ τ' ἀνδρῶν ὄμματα θέλγει

ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης. 345
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανε,
 βῆ δ' ἰέναι κούρῳ αἰσυμνητῇρι ἐοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.

Οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλοιο ἔλασσαν,
 στήσαν ἄρ' ἡμιόνοὺς τε καὶ ἵππους, ὄφρα πίοιεν, 350
 ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.
 τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
 Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο φώνησέν τε·
 “φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
 ἄνδρ' ὁρώω, τάχα δ' ἄμμε διαρραΐσεσθαι οἶω. 355
 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππῳ, ἢ μιν ἔπειτα
 γούνων ἀψάμενοι λιτανεύσομεν, αἶ κ' ἐλεήσῃ.”

Ὡς φάτο, σὺν δὲ γέροντι νόος χύτο, δεΐδιδε δ' αἰνῶς,
 ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσι,
 στή δὲ ταφών· αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθών, 360
 χεῖρα γέροντος ἔλῶν ἐξείρετο καὶ προσέειπε·
 “πῆ, πάτερ, ὦδ' ἵππους τε καὶ ἡμιόνοὺς ἰθύνεις
 νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ' ἔδεισας μένεα πνείοντας Ἀχαιοὺς,
 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν; 365
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ' ὀνειάτ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;
 οὐτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370
 σεῦ ἀπαλεξήσαιοι· φίλῳ δέ σε πατρὶ ἐῖσκω.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “οὕτω πῆ τάδε γ' ἐστί, φίλον τέκος, ὥς ἀγορεύεις.
 ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
 ὅς μοι τοιότδ' ἦκεν ὁδοιπόρον ἀντιβολῆσαι, 375

αἴσιον, οἷος δὴ σὺν δέμας καὶ εἶδος ἀγητός,
πέπνυσαι τε νόω, μακάρων δ' ἔξ ἔσσι τοκήων.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
“ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380

ἥέ πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,
ἣ ἤδη πάντες καταλείπετε Ἴλιον ἱρήν

δειδιότες· τοῖος γὰρ ἀνὴρ ὥριστος ὄλωλε
σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν.” 385

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
“τίς δὲ σὺ ἔσσι, φέριστε, τέων δ' ἔξ ἔσσι τοκήων ;
ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἐνισπες.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
“πειρᾷ ἐμεῖο, γεραίέ, καὶ εὔρεια Ἔκτορα δῖον. 390

τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνὶ κυδιανείρῃ
ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
Ἀργείους κτείνεσκε, δαΐζων ὀξείῃ χαλκῷ·

ἡμεῖς δ' ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
εἶα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι. 395

τοῦ γὰρ ἐγὼν θεράπων, μία δ' ἥγαγε νηὺς εὐεργής·
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ.

ἀφνειὸς μὲν ὃ γ' ἐστί, γέρων δὲ δὴ ὥς σὺ περ ὦδε,
ἔξ δέ οἱ νῆες ἔασιν, ἐγὼ δέ οἱ ἔβδομός εἰμι·

τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. 400
νῦν δ' ἦλθον πεδίοιοδ' ἀπὸ νηῶν· ἠῶθεν γὰρ

θήσονται περὶ ἅστῃ μάχῃν ἐλίκωπες Ἀχαιοί.

ἀσχαλώσι γὰρ οἷδε καθήμενοι. οὐδὲ δύνανται

ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής· 405
“εἰ μὲν δὴ θεράπων Πηληϊάδεω Ἀχιλῆος

εἷς, ἄγε δὴ μοι πᾶσαι ἀληθείην κατάλεξον,

ἦ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἦέ μιν ἤδη
ἦσι κυσὶν μελεῖστί ταμῶν προὔθηκεν Ἀχιλλεύς.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης· 410
“ὦ γέρον, οὗ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηὶ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτη δέ οἱ ἦώς
κειμένῳ, οὐδέ τί οἱ χρῶς σήπεται, οὐδέ μιν εὐλαὶ
ἔσθουσ', αἳ ῥά τε φῶτας ἀρηϊφάτους κατέδουσιν. 415
ἦ μέν μιν περὶ σῆμα ἐοῶ ἐτάροιο φίλοιο
ἔλκει ἀκηδέστω, ἦώς ὅτε δῖα φανήῃ,
οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν
οἶον ἐερσήεις κείται, περὶ δ' αἶμα νένιπται,
οὐδέ ποθι μιάρός· σὺν δ' ἔλκεα πάντα μέμυκει, 420
ὅσσοι ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασαν.
ὥς τοι κήδονται μάκαρες θεοὶ νῖος ἔῃος
καὶ νέκυός περ ἐόντος, ἐπεὶ σφι φίλος περὶ κῆρι.”

ᾧ Ως φάτο, γήθησεν δ' ὁ γέρων, καὶ ἀμείβετο μύθῳ·
“ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς παῖς, εἴ ποτ' ἔην γε,
λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν, 430
ὅφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.”

Τὸν δ' αὖτε προσέειπε διάκτορος Ἀργειφόντης·
“πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλεαι σέο δῶρα παρὲξ Ἀχιλλῆα δέχεσθαι.
τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 435
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐκ ἂν τίς τοι πομπὸν ὀνοσάμενος μαχέσαιο,”

Ἦ, καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους 440
 καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
 ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἦϋ.
 ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
 οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο,
 τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος Ἀργειφόντης 445
 πᾶσιν, ἄφαρ δ' ὥϊξε πύλας καὶ ἀπῶσεν ὀχῆας,
 ἐς δ' ἄγαγε Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
 ἀλλ' ὅτε δὴ κλισίην Πηληϊάδεω ἀφίκοντο
 ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκνιοῖσι· θύρην δ' ἔχε μῶνος ἐπιβλήης
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδῶκεϊ Πηλεΐωνι,
 ἐξ ἵππων δ' ἀπέβαινε ἐπὶ χθόνα φώνησέν τε·
 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
 Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἶη
 ἀθάνατον θεὸν ὦδε βροτοὺς ἀγαπαζέμεν ἄντην·
 τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
 καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἡϋκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.”

Ὡς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 Ἰδαίῳ δὲ κατ' αὐθι λίπεν· ὁ δὲ μῖμνεν ἐρύκων 470
 ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἶκον,

τῇ ῥ' Ἀχιλεὺς ἴζεσκε διίφιλος. ἐν δέ μιν αὐτὸν
 εὐρ', ἔταροι δ' ἀπάνευθε καθήατο· τῷ δὲ δὴ οἴω,
 ἥρως Αὐτομέδων τε καὶ Ἀλκιμος, ὄζος Ἄρηος,
 ποίπνουν παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς 475
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον νῆας.
 ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480
 φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπε· 485
 “ μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὥς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ·
 καὶ μὲν που κείνῳ περιναίεται ἀμφὶς ἐόντες
 τεύρουσ', οὐδέ τίς ἐστιν ἀρῆν καὶ λοιγὸν ἀμῦναι.
 ἀλλ' ἢ τοι κείνός γε σέθεν ζώοντος ἀκούων 490
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίῃθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελεῖφθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν 495
 ἐννεακαίδεκα μὲν μοι ἱὴς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς,
 τὸν σὺν πρώῃν κτείνας ἀμυνόμενον περὶ πάτρης. 500
 Ἑκτορα· τοῦ ἱὺν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν
 λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον.

μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὗ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
 ἀνδρὸς παιδοφόνιοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑψ' ἕμερον ὦρσε γόοιο·
 ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
 τὼ δὲ μνησαμένω, ὁ μὲν Ἑκτορὸς ἀνδροφόνιοιο
 κλαῖ' ἀδινὰ προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθείς, 510
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
 αὐτὰρ ἐπεὶ ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
 καὶ οἱ ἀπὸ πρᾶπίδων ἦλθ' ἕμερος ἡδ' ἀπὸ γυνίων,
 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
 οἰκτεῖρων πολιόν τε κάρη πολιόν τε γένειον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ἂ δεῖλ', ἥ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
 υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου, ἄλγεα δ' ἔμπηγ
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνύμενοί περ·
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσι, 525
 ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσί.
 δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδαι
 δῶρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων·
 ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραυνος,
 ἄλλοτε μὲν τε κακῷ ὅ γε κύρεται. ἄλλοτε δ' ἐσθλῷ· 530
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκε,
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διᾶν ἐλαύνει,
 φοιτᾷ δ' οὔτε θεοῖσι τετιμέριος οὔτε βροτοῖσιν.
 ὥς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535

ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι,
 καὶ οἱ θνητῷ ἔόντι θεῶν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι
 παίδων ἐν μεγάροισι γονὴ γένητο κρειόντων,
 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδὲ νυ τὸν γε 540
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔέργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.
 ἄνσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἐῆος, 550
 οὐδὲ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθαι.”

Τὸν δ' ἡμείβετ' ἐπειτα γέρων Πρίαμος θεοειδής·
 “μή πώ μ' ἐς θρόνον ἵξε, διοτρεφές, ὅφρα κεν Ἔκτωρ
 κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄρᾱν φάος ἡελίοιο].”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
 Ἔκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθε
 μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος.
 καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἤγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδέ μάλ' ἥβῳ, 565
 ἐς στρατόν· οὐδέ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὄχῃα
 ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.

τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς,
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἑάσω
καὶ ἱκέτην περ ἑόντα, Διὸς δ' ἀλίτῳμαι ἐφετμάς.” 570

ᾠς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπέιθετο μῦθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὥς ἄλτο θύραζε,
οὐκ οἶος, ἅμα τῷ γε δύνω θεράποντες ἔποντο,
ἥρως Αὐτομέδων ἠδ' Ἀλκιμος, οὓς ῥα μάλιστα
τί' Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα, 575

οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
κάδ δ' ἐπὶ δίφρου εἶσαν· ἐϋξέστου δ' ἀπ' ἀπήνης
ῥῆρον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
κάδ δ' ἔλιπον δύο φάρε' ἐϋννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίῃ οἰκόνδε φέρεσθαι.

δμῳὰς δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν,
μὴ ὁ μὲν ἀχινυμένη κραδίῃ χόλον οὐκ ἐρύσαιτο
παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείῃ φίλον ἦτορ, 585
καὶ ἐκατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.

τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
αὐτὸς τόν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἔταροι ἦειραν ἐϋξέστην ἐπ' ἀπήνην. 590
ᾧμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἐταῖρον·

“μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι
εἶν Ἀϊδὸς περ ἐὼν ὅτι Ἑκτορα δῖον ἔλυσα
πατρὶ φίλῳ, ἐπεὶ οὗ μοι ἀεικέα δῶκεν ἄποινα.
σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.” 595

Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦϊε δῖος Ἀχιλλεύς,
ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
“υἱὸς μὲν δὴ τοι λέλυται, γέρον, ὥς ἐκέλευες,

κείται δ' ἐν λέχέεσσ'· ἅμα δ' ἡοὶ φαινομένηφιν 600
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπον.
 καὶ γάρ τ' ἡΰκομος Νιόβη ἐμνήσατο σίτου,
 τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.
 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
 χωόμενος Νιόβη, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρρή·
 φῇ δοιὼ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τὼ δ' ἄρα καὶ δοιὼ περ ἐόντ' ἀπὸ πάντας ὄλεσαν.
 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
 κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
 νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
 ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615
 ἱνυμφάων, αἶ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο,
 ἐνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
 "Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620

Ἦ, καὶ ἀναίξας ὄϊν ἄργυφον ὥκυσ Ἀχιλλεὺς
 σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὔ κατὰ κόσμον,
 μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὕβελοῖσιν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 Αὐτομέδων δ' ἄρα σίτον ἐλὼν ἐπένειμε τραπέξῃ 625
 καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
 ὅσσοις ἔην οἴός τε· θεοῖσι γὰρ ἅντα ἐφύκει· 630
 αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,

εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
 αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρόωντες,
 τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη 635
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πᾶις ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
 νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”

Ἡ ρ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
 χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάρῳ δᾶος μετὰ χερσὶν ἔχουσαι,
 σῖψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἐγκονέουσai.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
 ἐνθάδ' ἐπέλθῃσιν βουλευφόρος, οἳ τέ μοι αἰεὶ
 βουλὰς βουλεύουσai παρήμενοι, ἣ θέμις ἐστί·
 τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσημαρ μέμονας κτερεῖζέμεν Ἕκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.”

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δῖῳ, 660
 ᾧδὲ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 οἶσθα γὰρ ὥς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
 ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεοδίασιν.”

ἐννήμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός, 665
 ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."

Τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 "ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις"
 σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670

ᾧ ὡς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
 ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες,
 αὐτὰρ Ἀχιλλεύς εὖδε μυχῷ κλισίης ἐϋπῆκτου 675
 τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρης.

"Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσται
 εὖδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
 ἄλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
 νηῶν ἐκπέμφειε λαθὼν ἱεροὺς πυλαωρούς.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 "ὦ γέρον, οὗ νύ τι σοί γε μέλει κακόν, οἷον ἔθ' εὖδεις
 ἀνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἴασεν Ἀχιλλεύς.
 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας 685
 σείο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἅποινα
 παῖδες τοῖ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
 γνῶη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."

ᾧ ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
 τοῖσιν δ' Ἑρμείας ζευξ' ἵππους ἡμιόνοους τε, 690
 ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

Ἄλλ' ὅτε δὴ πόρον ἶξον ἐϋρρεῖος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλύμπον,
 Ἥως δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἴαν, 695

οἱ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
 ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
 ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ' ἄρα Κασσάνδρῃ, ἱκέλῃ χρυσῇ Ἀφροδίτῃ,
 Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησει 700
 ἔσταότ' ἐν δίφρῳ, κήρυκά τε ἄστυβοώτην·

τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσι·
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
 “ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἑκτορ' ἰόντες,
 εἴ ποτε καὶ ζῶντι μάχης ἔκ νοστήσαντι 705
 χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ.”

ᾧς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
 οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἔκετο πένθος·
 ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
 πρῶται τὸν γ' ἄλοχός τε φίλῃ καὶ πότνια μήτηρ 710
 τιλλέσθην, ἐπ' ἄμαξαν ἐϋτροχον αἰξάσαι,
 ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
 καὶ νῦ κε δὴ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 Ἑκτορα δάκρυ χέοντες οἰκνύοντο πρὸ πυλάωι,
 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηγύδα· 715
 “εἷξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
 ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”

ᾧς ἔφαθ', οἱ δὲ διέστησαν καὶ εἷξαν ἀπήνηι.
 οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δῶματα, τὸν μὲν ἔπειτα
 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἷσαν ἀοιδούς 720
 θρήνων ἐξάρχους, οἳ τε στονόεσσαν ἀοιδὴν
 οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχῃ λευκώλενος ἦρχε γόοιο,
 Ἑκτορος ἀνδροφόνιοιό κάρη μετὰ χερσὶν ἔχουσα·
 “ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην 725
 λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῷς,
 ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἶω

ἦβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέρσεται· ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν
 ῥύσκει, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα, 730
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρήσι,
 καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αἶ, τέκος, ἢ ἐμοὶ αὐτῇ
 ἔψει, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀθλεύων πρὸ ἄνακτος ἀμειλίχου, ἢ τις Ἀχαιῶν
 ῥίψει χεὶρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
 χωόμενος, ᾧ δὴ πού ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἢ πατέρ', ἠὲ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν ὁδᾶξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαὶ λυγρῇ·
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρ, 740
 ἄρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὗ τέ κεν αἰεὶ
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσά." 745

Ὡς ἔφατο κλαίουσ', ἐπὶ δὲ στεμᾶχοντο γυναικες.
 τῇσιν δ' αὖθ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο·
 "Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺν φίλτατε παίδων,
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ. 750
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὥκυν Ἀχιλλεὺς
 πέρνασχ', ὅν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
 εἰς Σάμον εἰς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταυαήκει χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι, 755
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
 κεῖσαι, τῷ ἵκελος ὅν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος κατέπεφνεν."

- ἄΩς ἔφατο κλαίονσα, γόον δ' ἀλίσστον ὄρινε. 760
 τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
 “Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺν φίλτατε πάντων,
 ἧ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὅς μ' ἄγαγε Τροίηνδ'· ὥς πρὶν ὥφελλον ὀλέσθαι.
 ἦδη γὰρ νῦν μοι τόδ' ἔξικοστὸν ἔτος ἐστὶν 765
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,
 ἢ ἐκυρή—ἐκυρὸς δὲ πατὴρ ὧς ἦπιος αἰεὶ—, 770
 ἀλλὰ σὺ τόν γ' ἐπέεσσι παραιφάμενος κατέρυκες,
 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχυνμένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.” 775
 ἄΩς ἔφατο κλαίουσ', ἐπὶ δ' ἔστεινε δῆμος ἀπείρων.
 λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
 “ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
 δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
 μὴ πρὶν πημανέειν, πρὶν δωδεκάτῃ μόλῃ ἡώς.”
 ἄΩς ἔφαθ', οἱ δ' ὑπ' ἀμάξησιν βόας ἡμιόνους τε
 ζεύγνυσαν, αἷψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
 ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη φαεσίμβροτος ἡώς, 785
 καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἐκτορα δάκρυ χέοντες,
 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἐκτορος ἔγρετο λαός.
 [αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὁμηγερέες τ' ἐγένοντο,] 790
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνω

πάσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἔταροί τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.

καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, 795
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·

αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὕπερθε
 πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισι·

ρίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ ἦατο πάντη, 800
 μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες Ἀχαιοί.

χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα

εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα

δώμασιν ἐν Πριάμοιο, διοτρεφέος βασιλῆος.

ὣς οἳ γ' ἀμφίεπον τάφον Ἑκτορος ἱπποδάμοιο.

NOTES.

BOOK XIII.

THE narrative of the thirteenth and two following books of the Iliad consists of incidents by which the main course of events in the poem is for a time arrested, or rather turned in the opposite direction. The agency of Zeus, by which alone the promised humiliation of the Greeks can be brought about, is removed, and other agencies, chiefly that of Poseidon, restore to them their natural superiority over the Trojans. When Zeus awakes to the changed condition of things the lost ground has to be gradually recovered. Thus the catastrophe which was impending at the end of the twelfth book is still impending at the end of the fifteenth.

The thirteenth book was anciently known under the title *Μάχη ἐπὶ ταῖς ναυσίν*. These words would properly describe the whole episode now in question; but as books XIV and XV received other titles, the phrase was restricted to book XIII. The narrative may be analysed as follows:—

Zeus now turns his eyes away from the battle, and Poseidon comes to the aid of the Greeks. He encourages the two Ajaces, then other heroes. The Trojans under Hector find their onset checked (ll. 1–205).

Idomeneus now becomes the principal figure, with Meriones as his *θεράπων* or companion in arms. Both heroes place themselves on the left wing, where they are most needed (ll. 206–344). The poet here pauses to dwell on the spectacle of the two armies urged forward by the two great ‘sons of Κρόνος,’ Zeus and Poseidon (ll. 345–360). Then follows what may be called the *Aristeia of Idomeneus*. He slays several warriors of subordinate rank—Othryoneus, Asius, Alcathous. Over the body of the last a general combat arises, in which Idomeneus engages Aeneas. At length he retires, wearied but not conquered, and leaves the battle to younger heroes (ll. 361–525). It is carried on by Meriones, Antilochus and (especially) Menelaus (ll. 526–672).

The scene then changes again to the centre, where Hector is still

pressing on to the attack, while the defence is maintained by the Telamonian and Locrian Ajax, supported by the contingents from Boeotia, Attica, Locris and Phthia. The Trojans are like to give way. On the advice of Polydamas Hector goes off to the left wing, where he finds Paris alone bearing the brunt of the fighting. The two brothers hasten to the centre, and Hector is challenged by Ajax (ll. 673-837).

The main subject of the poem, the anger of Achilles, is kept in view, as in most of the earlier books, not only by his absence from the field, but also by at least one express mention. This is in the speech of Poseidon (ll. 95-124), in which the wrong done by Agamemnon is put forward as a motive, or at least an excuse, for the conduct of the Greek army (*οἱ κείνῳ ἔρισαντες ἀμυνέμεν οὐκ ἐθέλουσι νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς* . Again, as Lachmann himself pointed out, although the observation told against his theory, all the books in this part of the Iliad (i.e. from the eleventh onwards) agree in the circumstance that the three chief heroes, Agamemnon, Ulysses, and Diomedes are disabled, and continue to be so throughout the remaining battles. Another point of agreement in these books is to be found in the absence of the gods: see especially the notice as to Ares in 13. 521 ff. (*Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι ἀθάνατοι θεοὶ ἦσαν ἐργούμενοι πολέμοιο*).

The actors in this book are not materially different from those of the two preceding: except that Sarpedon and Glaucus, who are so conspicuous in the twelfth book, now disappear. On the other hand, Idomeneus and Menelaus now take a larger part of the action. The distinction between the centre and the left wing, which we noticed as running through books XI and XII, is still observed.

Of the various flaws that critics have seen in the texture of the narrative one of the most obvious meets us at the very outset. The sudden indifference of Zeus comes as a surprise: there is nothing to make it natural for him to turn his eyes away to the blameless people of the north. Moreover, it contradicts a later passage (ll. 345-360), in which Zeus and Poseidon are described as working against each other. Most critics accordingly pronounce this passage to be an interpolation. Possibly we ought rather to reject the first lines of the book (1-9), which are open to suspicion on independent grounds¹.

¹ Viz. as mentioning nations of which Homer elsewhere shows no knowledge. It is perhaps worth noticing that in the next lines Poseidon is not said to have seen that Zeus had turned away his eyes. He was watching the battle (l. 11), and saw the Greeks being worsted. And his arrival in the Greek army was so far secret that he left his chariot behind in the deep sea off Tenedos.

The separation between the battle in the centre—where Hector is—and the battle on the left is carried out, on the whole, with greater consistency than before. It is true that Deiphobus first appears in Hector's neighbourhood (l. 156), and afterwards on the left (l. 402); and that the same thing may be shown for Antilochus and Deipyrus (comparing ll. 91-93 with ll. 479, 480). But it must not be forgotten that we have to do with a mere poetical artifice, devised for the purpose of grouping the combatants in a picturesque way. We must not expect a degree of accuracy which would be without poetical value.

There is more reason to suspect some passages in the last part of the book (ll. 673 ff.). The list of tribes given in ll. 685-700 is unlike Homer. Their names are not familiar in the *Iliad* (*Ἰάονες* and *Φθῖοι* do not occur elsewhere, *Δοκροί* only in the Catalogue, *Ἐπειοί* in the interpolation ll. 670-762). In the same passage the statement as to the ships of Ajax (l. 681) is at variance with ll. 7: and the use of *μετά* with a gen. (l. 700) is suspicious. It is strange to be told in l. 687 that the Greeks could not repulse Hector, and in l. 723 that on account of the Locrian archers the Trojans were on the verge of a miserable defeat (*ἔνθα κε λευγαλέως κ.τ.λ.*). This impending rout brings Polydamas on the scene, and here again the thread of the story is difficult to follow. Polydamas, in his usual character of cautious adviser, urges Hector to call the leaders together, and consult whether to make a concentrated attack on the ships or to retire ll. 740-744. Hector goes to the left wing, and there finds Paris alone upholding the battle, all the other chiefs being killed or wounded. The dialogue which follows is a conventional rebuke of Paris (as in 3. 39 ff.), and quite unsuited to the present occasion. The sequel, too, is unexpected. The brothers leave the left wing to itself: no more is heard of the proposed consultation: and Ajax and Hector—who have been face to face all through the book—formally defy each other to mortal combat. Throughout these incidents the help of Poseidon is no more heard of.

Whatever may be thought of individual points, it is manifest that the conclusion of the book is inferior in force and naturalness to the part which we have called the *Aristeia* of Idomeneus.

One curious contradiction remains to be noticed. The Paphlagonian chief Harpalion, son of Pylaemenes, is killed by Meriones, and his body is followed to the camp by his weeping father l. 658. But in the fifth book ll. 576 ff.) Pylaemenes himself was killed by Menelaus. The difficulty has been met in various ways, by ancient as well as modern scholars. The true explanation doubtless is that in subordinate incidents and details, which the poet does not derive from any tradition, but puts in as they are needed to complete his picture, we are not to look for the exactness of a historian.

2. **τούς** includes the Greeks, who are indirectly implied by the word **νηυσί** in l. 1.

3. **πάλιν**, lit. 'backwards.' This is not geographically correct: to a spectator on Mt. Ida, Thrace must have been nearly in the same direction as the Greek camp. The poet, however, only means that Zeus averted his eyes from the battle.

4. **ἐπί**, 'over,' governs **αἶαν**, as in I 4. 227 **σεύατ' ἐφ' ἱπποπόλων Θρηκῶν ὄρεα νιφόνετα**. For **ἱπποπόλος**, 'having to do with horses,' cp. **αἰ-πόλος**, 'goat-herd,' **ὄνειροπόλος** (I. 63).

5, 6. The difficulty here is to distinguish the proper names from the epithets. The best ancient critics seem to have read **Ἀγαυῶν** as the name of a Thracian tribe, **ἱππημολγῶν**, as an epithet. Modern editors take the reverse view (**ἀγαυῶν ἱππημολγῶν**), which is probably right, since **ἀγαυός** is a very common adjective in Homer. If so, **γλακτοφάγων** is also probably an epithet of the Hippemolgi, explaining the name. The **Ἀβιοι** are to be recognised under the form **Γάβιοι** in a fragment of the Prometheus Unbound of Aeschylus:

ἔπειτα δ' ἤξεις δῆμον ἐνδικώτατον
βροτῶν πάντων καὶ φιλοξενώτατον,
Γαβίους, ἔν' οὗτ' ἄροτρον οὔτε γατόμος
τέμνει δίκηλλ' ἄρουραν, ἀλλ' αὐτοσπόροι
γύαι φέρουσι βίοντον ἀφθονον βροτοῖς.

If the reading **Γαβίους** is right, we must suppose either that Aeschylus read **Γαβίων** in Homer, or that he identified Homer's **Ἀβιοι** with some **Γάβιοι** of his own time. Notice how he has amplified the Homeric description and made it more marvellous. Some ancient critics took **ἀβίων** as an epithet, explaining it to mean 'not using the bow' (**βίος**), or 'without violence' **βία**. The passage shows some real knowledge of the countries to the north of Greece. The description 'living upon mares' milk' agrees with the ancient accounts of the Scythians, and is applicable at this day to the Kalmucks. The **Ἀβιοι** answer in character to the **Ἀργιππαῖοι** of Herodotus (4. 23). The tendency to idealise distant nations appears again in the Hyperboreans, who are unknown to Homer (see Hdt. 4. 32).

10. **ἀλαοσκοπῆν**, 'blind watch,' i.e. failure to watch: an oxymoron like our 'fight shy.' The irony lies in professing to add a mere qualification ('as if *blind* watch were a kind of watch'), when a wholly different or opposite thing is meant. See § 60.

12. **Σάμου Θρηϊκίης**, 'the Samos of Thrace': the other **Σάμος** or **Σάμη** being Cephallonia. The compound **Σαμοθράκη** is post-Homeric. Notice that the historical Samos is not mentioned in Homer. The fitness of Samothrace as a point of view for overlooking the Troad is the subject of a well-known passage in Mr. Kinglake's *Eothen*, ch. 4.

15. ἔξετ' ἰών, 'had gone and seated himself': ἔξετο is an Aor., here equivalent to our pluperfect.

20. ὀρέξατ', 'strode.' τέκμωρ, in its literal sense, 'end.'

21. Αἰγιάς. Several places of the name were sacred to Poseidon, but no one is known that will suit this passage, which evidently contemplates a place under Samothrace.

22. ἄφθιτα αἰεῖ, an unusual hiatus, excused by the frequency of the phrase ἄφθιτος αἰεῖ.

The passage which follows has suggested some difficulties. Why should Poseidon go round by Αἰγαί? Why should he take his chariot, which he had to leave half-way, when his object was to reach the Greek camp as quickly and as secretly as possible? The explanation doubtless is the same as in the case of the arming of Agamemnon before his ἀριστεία (see on 11. 16), viz. that it serves an artistic purpose. The interference of Poseidon gives a new direction to the course of the story: accordingly his entrance is marked by a special piece of description.

27. βῆ δ' ἐλάαν, a construction on the model of βῆ δ' ἰέναι, βῆ δὲ θέειν, &c. These phrases are properly used only of going *on foot* (βαίνω).

ὑπ' αὐτοῦ, 'by reason of him,' 'at his coming.'

28. ἄνακτα, 'their master.'

29. There is little to decide between γηθοσύνη, the reading of Aris-tarchus, and γηθοσύνη. The latter is supported by 21. 390, and many similar uses of the Dat. (§ 38, 3).

διίστατο, 'divided,' so as to make a way: cp. 24. 96 ἀμφὶ δ' ἄρα σφι λιάζετο κύμα θαλάσσης.

36. πίδας, 'shackles' or 'hobbles.'

38. νοστήσαντα ἄνακτα, 'the return of their master.' For this use of the Aor. Part. cp. 1. 545 μεταστρεφθέντα δοκεύσας, 'watching for his turning': also ἐς ἥλιον καταδύντα, 'till sun-set.'

41. ἄβρομοι αὐίαχοι. It has been usual to take the α- of these compounds in the intensive sense, on the ground that elsewhere (3. 2 ff. and 4. 429 ff.) the Greeks march silently, the Trojans with clamour. But the Trojans are here represented as advancing with the intense ardour (μεμαῶτες) which causes silence: in fact, the description of the Greeks in 3. 8, 9 has come to apply to them. αὐίαχος is for ἀ-φίαχος, the φ being vocalised, as in ταλα-ύρινος, ε-ὔαδε.

42. Here and in several other places the MSS. vary between παρ' αὐτόθι or παραυτόθι and παρ' αὐτόφθι. The latter can hardly stand for 'beside them,' viz. the ships, since this would require a Fem. For παρ' αὐτόθι cp. 23. 147, also κατ' αὐτόθι 10. 273., 21. 201, &c.

45. εἰσάμενος, 'putting on the likeness.' δέμας, Acc. § 37, 4.

47. σωσέτε. The Fut. has a hortatory force: 'it will be your part to save.'

52. περιδείδια, 'fear for them,' see on 5. 566.

53. The double Art. (ὃ γ' ὁ' is harsh, but both uses are Homeric: ὃ γε is substantival, but explained by a Noun (Ἔκτωρ later in the sentence § 47, 2, *a*. ὁ λυσσώδης is a kind of exclamation, the Art. expressing contempt § 47, 2, *g*. Cp. Od. 18. 114 τοῦτον . . . τὸν ἀναλτον, Il. 2. 275 τὸν λαβητῆρα.

56. αὐτῷ, the Acc., in spite of σφῶϊν, because taken closely with the Inf. ἐστάμεναι. See on 2. 113.

57. ἐρῶῃσαιτε, 'drive' or 'force back': elsewhere the Verb ἐρῶέω is always Intransitive, but the Transitive force appears in ἀπερῶεύς, 8. 361.

60. κεκοπῶς. The Pf. of Verbs of *striking* apparently has an intensive force. There was an ancient variant κεκόπων, a form like κεκλήγοντες (16. 430., 17. 756).

63. αἰγίλιπος, a word of unknown meaning (§ 57, 2).

64. Join πεδίοιο διώκειν (§ 39, 3, *b*).

66. τοῖν, Gen. in a partitive sense, 'first of them.'

68. The clause ἐπεὶ τις κ.τ.λ. has no apodosis expressed. The intended apodosis, 'let us be encouraged to fight,' is suggested by ll. 73-75, which however is grammatically part of the protasis. See on 3. 59., 6. 382.

70. οὐδ' ὃ γε Κάλχας ἐστί should not be separated by a colon or dash (—) from the preceding lines: the sense is, 'since it is a god who is bidding us fight, and not Calchas.'

71. ἵχνια, 'the outlines,' 'fashion.' The notion seems to be that Poseidon began to assume his own form as he departed.

72. Join ρεῖ' ἔγων, cp. 15. 490 ρεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή. The scholiasts take ρεῖα with ἀπιόντος, comparing 1. 90 ρεῖα μετεισάμενος.

73. καὶ δ' ἐμοὶ αὐτῷ κ.τ.λ. is put as another reason for recognising the presence of a god, and at the same time expresses the encouragement which is the main point of the speech.

78. ὥρορε, sc. θεός. Most editors suppose ὥρορε to be intransitive; but the assumption of an ellipse seems less harsh, especially as θεὸς ὥρορε is a recurring phrase (Od. 4. 712., 23. 222).

79. ἔσσυμαι expresses the *state* of eager excitement: § 26, 2.

82. χάρμη, the 'joy,' or perhaps literally the 'brightness' or 'glow,' of the combat; hence simply = 'battle.'

83. τόφρα, 'meanwhile.' τοὺς ὀπιθεν, 'the others behind,'—not simply 'those behind,' as in Attic.

88. ὑπ' ὀφρύσι. The Gen. is commoner in this use; but cp. 18. 244 ἔλυσαν ὑπ' ἄρμασιν. The difficulty of bringing the forms ὀφρύων, ἄρμάτων into the hexameter has something to do with the unusual syntax.

96. μαρναμένοισι is emphatic, 'if you but fight.'

σασόμεναι, 'for the hope that you will save.'

98. εἶδεται, 'seems,' 'is like to be.' ἡμαρ, in a vague sense, as in the phrases ἐλεύθερον ἡμαρ 'freedom,' δούλιον ἡμαρ, ἡμαρ ὀρφανικόν (Il. 22. 490): 'the time seems to be come for you to be subdued.' Cp. 15. 719 νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε νῆας ἐλεῖν.

99. θαῦμα, in sense the Predicate: 'a great marvel is this that I see.'

101. Τρῶας ἰέναι, Inf. after θαῦμα τὸδε ὀρῶμαι = 'this is wonderful.' The *Acc. c. Inf.* is not used with ὀράω.

103. ἥϊα, 'food.' The origin of the word is unknown.

104. αὐτως gives emphasis to ἡλάσκουσαι, 'seeking to escape and nothing more.' οὐδ' ἐπι χάρμη explains αὐτως, 'there is no spirit in them.' For ἐπι cp. 1. 515 οὐ τοι ἐπι δέος.

108. κακότητι, 'by the fault.' μεθμοσύνησι, 'slackness,' 'neglect.' The Plur. of abstract Nouns is often used in the same sense as the Sing.

109. οἱ κείνῳ ἔρισαντες κ.τ.λ. The notion that the rest of the Greeks were angry with Agamemnon for his treatment of Achilles appears here and in the next book (14. 49-51). In this place it is put forward as an excuse for the defeat of the Greeks: cp. 6. 326 ff., where Hector makes a similar excuse for the cowardice of Paris.

110. κτείνονται, in a peculiar Middle sense, 'suffer themselves to be killed.'

115. ἀκεῶμεθα, 'let us set it right,' 'heal the breach,' viz. between us and Agamemnon (not the quarrel with Achilles).

τοί has an affirmative force, 'surely,' 'after all'; see on 9. 158. Some ancient authorities had τε, which would suit the gnomic character of the sentence (§ 49, 9); cp. 15. 203 στρεπταὶ μὲν τε φρένες ἐσθλῶν.

116. οὐκέτι softens the rebuke, as though he said 'you are going too far in slackening.'

118. μαχεσσαίμην, 'quarrel with,' 'complain of,' cp. 5. 875.

μεθείη, Opt. § 34, 1, a.

119. λυγρός, lit. 'woeful,' 'pitiable,' hence 'contemptible,' a 'coward.'

περὶ κῆρι, 'with my whole heart'; lit. 'all over the heart,' or perhaps 'beyond measure with my heart.' See *IHom. Gr.* § 186, n. 2.

120. ὦ πέπονες, a familiar form of address, 'good friends': see the note on 5. 209.

τι is adverbial, nearly = 'methinks,' 'perchance'; cp. 8. 282., 9. 197., 19. 56., 20. 184 (La R.).

121. ἐν φρεσὶ θέσθε, cp. 15. 561, where αἰδῶ θέσθ' ἐν θυμῷ is explained by ἀλλήλους αἰδεῖσθε, and 15. 661. αἰδώς, as used in Homer, includes all sensitiveness to the blame of others, νέμεσις all sense of wrong-doing: thus the two words together express such rudiments of 'moral sense' as were then recognised. Cp. Od. 2. 64 νεμεσσήθητε καὶ αὐτοί, ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους.

124. ὀχῆα, cp. 12. 455.

128. λαοσσόος, 'urger on of armies': -σόος is to σείω as χύος to χεύω (χέφω), θόος to θέω, &c.

οἱ γὰρ ἄριστοι is best taken as a Relative clause (sc. εἰσί), cp. 1. 313 δὲ ἄριστος (sc. ἐστί).

130. προθελύμνω, 'overlapping,' *i.e.* so close that each shield overlapped the next (as in the Roman *testudo*); see on 9. 541.

132. The φάλος was a ridge of metal (hence λαμπρός), in which the plume of horse-hair was set.

133. νεύοντων, with κόρυθες (of the warriors), 'as they nodded.'

ὥς = ὅτι οὕτως, cp. 4. 157.

134. ἐπτύσσοντο, 'bent to the strain,' as they were brandished (σειόμενα). Some understand it of the serried mass of spears, which presents the appearance of folds or layers (Ebeling's *Lex.* s. v.).

135. ἰθὺς φρόνεον, cp. 16. 697 φύγαδε μνώοντο, 'turned their thoughts to flight.' So ἀντικρὺ μεμαώς in 1. 137.

136. προὔτυψαν, 'charged forwards.'

137. ὀλοοίτροχος, 'a boulder,' 'rolling stone.' This first part of the word is usually connected with εἶλω (for φέλω), Lat. *volvō*. In the absence of any trace of an Adj. ὀλοός *rolling*, this must remain doubtful. Buttmann (*Lexil.* s. v.) derived it from ὀλοός *destructive*, which gives a satisfactory sense.

138. στεφάνης, 'the brink' or 'crest' of the rock.

139. ἀναιδέος, 'unfeeling,' 'unconscionable,' that has not a thought of the mischief it will do: or simply 'monstrous' in size. ἔχματα, 'the fastenings,' 'holding ground,' *i.e.* the earth, &c., that holds the stone.

141. ἀσφαλῆως, 'unswervingly,' 'in unbroken course.'

143. εἰς μὲν, 'so far,' *i.e.* until he reached the Greek lines (cp. 1. 145 ἀλλ' ὅτε . . .). The form 'he boasted so far, but when he reached . . .' is the regular Homeric way of saying 'he boasted until he reached, and then . . .': cp. 15. 277., 17. 277, and so with ὄφρα μὲν (15. 547), and τόσον μὲν (4. 130, &c.).

146. ἐγχριμφθείς, 'pressing close on them.'

147. ἀμφιγύοισιν, probably 'two-edged,' *i.e.* with a leaf-shaped head (see Helbig, *das hom. Epos*, p. 245).

148. πελεμήχθη, 'was sent reeling.'

151. παρμένει, 'stay by me.'

152. πυργηγδόν, 'in close column'; for πύργος cp. 4. 334.

158. προποδίζων, 'advancing foot by foot,' one foot in front of the other; πρό having the same force as in προθέλυμος (1. 130) and πρόκροστος (14. 35).

ὑπασπίδια, adverbial Acc., 'under cover of the shield.'

162. ἐν καυλῷ, *i.e.* where the head of the spear is joined to the shaft.

166. νίκης, 'for (the loss of) his victory,' Gen. § 39, 5.

175. ἄψ, 'back,'—the first time being when he went as a suitor.
 177. ἔγχεϊ. Elsewhere Teucer fights only with his bow.
 178. μελίη ὤς. When ὤς goes with a single word it almost always follows it, and is treated for metrical purposes as if it began with a consonant,—as was originally the case (ὄς for γός, Sanscr. *yas*).
 185. τυτθόν, 'by a little.'
 190. ὀρέξατο, 'made a thrust at.'
 191. οὐ πη χροός εἵσατο, lit. 'nowhere in the flesh did he go straight' (to the mark): cp. 11. 358 ὅθι οἱ καταεἵσατο γαίης, and the recurring phrase διαπρὸ δὲ εἵσατο, 'went right through.' εἵσατο expresses the *straight course* taken (nearly = ἵθυσε): cp. Od. 22. 89 Ὀδυσῆος εἵσατο, 'went (straight) at Ulysses.' It takes a Gen. of the aim, but in this place it is better to construe χροός with οὐ πη.
 192. οὐτα, 'pierced'; usually of wounding a *person*.
 197. ἀλκῆς, here equivalent to 'battle': cp. 5. 732 μεμανί' ἔριδος καὶ ἀντής. Editors generally put a full stop at ἀλκῆς, understanding κόμισαν from the preceding clause. It is better to consider the sentence Ἴμβριον αὐτ' Αἶαντε κ.τ.λ. as interrupted by the simile, and taken up again in l. 201 ὥς ῥα τὸν . . . Αἶαντε κ.τ.λ. Cp. 13. 427-434, 14. 409-412., 16. 401-404., 17. 306-309.
 198 ff. The comparison was imitated by Aeschylus (Glauc. fr. 30):

εἶλκον δ' ἄνω λυικηδόν, ὥστε διπλόοι
 λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.

κυνῶν ὕπο, 'from the protection of the dogs.'

202. Mutilation of the dead seems to have been thought excusable when a special revenge was desired, cp. 16. 345., 18. 176. In historical Greece it was considered the mark of a barbarian: cp. the speech of Pausanias, Hdt. 9. 79 νεκρῷ λυμαίνεσθαι . . . τὰ πρέπει μάλλον βαρ-
 βάροισι ποιέειν ἢ περ' Ἑλλήσι.

204. σφαιρηδόν, 'like a ball,' *i. e.* as though he were playing at ball.

ἐλιζάμενος, 'wheeling round' (towards the Trojans).

δι' ὀμίλου, with ἦκε.

207. νίωνοιο, viz. Amphimachus, since Poseidon was the father of the Ἀκτορίωνες (11. 750). But it is unlike Homer to leave this to be understood. The Gen. is to be taken with ἐχολώθη.

210 ff. This incident is not made as clear as is usual in Homer. The name of the companion who has been wounded (l. 211) is not given, and there is nothing to show why Idomeneus is going to his tent in quest of armour (l. 214).

211. οἶ is an 'ethical Dative' (§ 38, 1): 'a companion whom he had found coming.'

217. Πλευρῶνι, Καλυδῶνι are locatival Datives.

222. οὐ τις ἀνὴρ, 'no man' (but a god).

223. ἐπιστάμεθα, 'we know how,' a modest word, implying also readiness to fight, as the next lines show.

224. ἀκήριον, 'without heart,' with δέος. Properly it is the person who is 'disheartened,' but the epithet is transferred to the feeling which causes him to be so: cp. 5. 812.

225. ἀνδύεται, lit. 'emerges from,' hence 'shirks,' 'gets out of': the opposite of δύναι (πόλεμον, &c.). Cp. the Attic use (which may be imitated from Homer), Plat. Theaet. 154 C μὴ ἀναδύου τὰ ὁμολογημένα: Demosth. 109. 12 ἄχρι τοῦ θορυβῆσαι καὶ ἐπαινέσαι σπουδάζοντες, ἐὰν δὲ δέῃ τι ποιεῖν ἀναδύόμενοι.

226. μέλλει. Cp. 2. 116 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι.

229. μεθιέντα, 'one giving way' = μεθιέντα τινά. For this use of the Part. see on 2. 234, 291., 6. 268., 14. 63.

233. μέλπηθρα, 'sport,' 'play.'

234. ἐπ' ἡματι τῷδε, 'for this day,' 'while this day last': ἐπί as in ἐφ-ημέριος.

235. δεῦρο ἴθι, as 3. 130. ταῦτα, 'this business,' referring especially to the fetching of the arms (§ 45).

237. συμφερτή δ' ἀρετὴ πέλει, lit. 'brought together it becomes prowess,' i.e. union makes prowess. ἀρετὴ is in sense the Predicate, to which συμφερτή is made to agree: cp. 11. 801 ὀλίγη δέ τ' ἀνάπνευσις, 'a little (space) is a breathing space': and the common idiom αὕτη δίκη ἐστί, 'this is the custom,' ἡ θέμις ἐστί, &c. λυγρῶν, see on l. 119.

247. ἐγγὺς ἔτι κλισίης, 'while (Idomeneus was) still near the tent.'

μετά, 'after,' in quest of: so in l. 252 μετ' ἐμέ.

252. τευ, probably Masc., 'on a message about some one,' as 3. 206 σεῦ ἐνέκ' ἀγγελίης (see the note *a. l.*). ἀγγελίης goes with ἤλυthes as a Gen. of space, § 39, 3, *h*. It implies an uncompleted task: 'have you come on, in the course of, a message'?

αὐτός, i.e. of my own wish, without being sent for.

253. ἦσθαι, 'to sit idle.'

257. κατεάξαμεν. The use of the Plur. when a person really means himself only is not common in Homer: cp. Il. 3. 440., 15. 224., Od. 1. 10., 16. 442., 19. 344. In the next line βαλὼν is attracted by the Sing. ἔχεσκον.

260. δέ at the beginning of a speech is very rare. Perhaps we should read δούρατά γ', with some MSS.

καὶ ἐν καὶ εἴκοσι, 'one or if you like twenty,' i.e. any number. The first καὶ emphasises the two numerals: the use of καὶ—καί for 'both—and' is not Homeric.

261. παμφανόωντα, a fixed epithet, which seems to show that the wood used was polished in some way.

262. οὐ γὰρ οἶω, 'I have no mind': as we say, 'no notion of.'

263. ἐκὰς ἰστάμενος πολεμίζειν, 'to fight standing aloof,' i.e. with

missiles only: cp. 17. 374 ἀλλήλων ἀλεείνοντες βέλεα σπονδύοντα πολλὸν ἀφισταότες. Only the πρόμαχοι can win the spoils of an enemy.

267. παρά τε κ.τ.λ. These words are used elsewhere (1. 329., 10. 74) to describe the *outside* of a tent, and are therefore not quite in place here.

273. λήθω, 'I am unobserved by'; the sense is, 'whoever else might not know my prowess, you at least, whose θεράπων I am, should know it.'

275. οἶδ' ἀρετὴν οἷός ἐσσι, 'I know as to prowess what you are,' the Acc. *de quo*, § 37, 7: cp. 8. 535.

λέγεσθαι, 'to recount,' 'set forth at length,' cp. l. 292.

276. λεγοίμεθα, 'were to be chosen,' 'mustered.' There seems to be an intentional play on two senses of λέγομαι: cp. Od. 4. 451, 453.

279. τοῦ κακοῦ. The Art. marks the contrast, § 47, 2, *d*.

χρῶς, 'his colour.'

280. ἀτρέμας ἦσθαι, 'so that he can sit quietly.'

283. κῆρας, 'fates,' forms of death. ὄτομένω, 'looking forward to,' 'boding.' The use of ὄτομαι with an Acc. is common in the Odyssey.

285. The form ἐπειδάν, here found in all the MSS., is not Homeric: we may read ἐπεὶ δὴ, ἐπεὶ τὸ, or ἐπεὶ κε (cp. Od. 11. 221).

πρῶτον, 'when *once* he takes his place,' from the moment when the ambush is set.

ἐσιζήται. We expect rather the Aor., which would be ἐσ-έζηται (cp. Imper. ἔζεο, Part. ἐζόμενος).

286. δαῖ, Dat. of δαῖ-s, by Hyphaeresis for δαῖ-ι.

287. ὄνοιτο. The commentators generally supply τις, but there is no good analogy for this. We expect a description of an imaginary spectator, as in 4. 540 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών. ὅς τις ἔτ' ἄβλητος . . . δινεύοι κατὰ μέσσον, or Od. 1. 229 ὅς τις πινυτός γε μετέλθοι. It is possible that some such clause has fallen out of the text.

288. βλεῖο, Opt. of ἐβλή-μην, the Homeric 2 Aor. Mid. (§ 3). βάλλω implies that the weapon is *throwen*, τύπτω that it is held in the hand.

291. ὁριστύς properly means *friendly* intercourse or companionship; the use here is therefore ironical, as in 17. 228 ἡ γὰρ πολέμου ὁριστύς. Cp. 7. 241 δηΐφ μέλπεσθαι Ἀρηϊ, and the note on 13. 10.

292. λεγώμεθα, see on l. 275. ὥς, l. 178.

293. ὑπερφιάλως, 'in scornful fashion,' or perhaps 'impatiently,' his ill-humour breaking out. The word ὑπερφιάλος is generally taken as = ὑπερφνής, lit. 'over-grown': cp. σίαλος from σύς.

294. ἔλεν, 'get for yourself.' The meaning 'choose' is later than Homer.

301, 302. According to Strabo the Homeric Ἐφυροὶ were the people of Κρανών, and the Φλεγύες the people of Γυντώνη—both in Thessaly, and exposed to invasion from the neighbouring Thracians,

the favourites of Ares (Od. 8. 361). Neither name occurs in the Catalogue.

307. πῇ τ' ἄρ, § 49, 3.

308. δεξιόφιν and ἀριστερόφιν may be either Locatives or Genitives.

309. ἔλπομαι with a Pres. Infin. means properly 'I comfort myself,' trust (that something *is* the case. οὐ ποθι ἔλπομαι is = ἔλπομαι ὅτι οὐ ποθι (as οὐ φημι is often equivalent to 'I deny').

οὕτω has a vague reference: the meaning seems to be 'I do not think the Greeks are anywhere so weak as to be especially in need of help.' Cp. 7. 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε, and Od. 9. 419 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νῆπιον εἶναι. Most commentators take οὕτω to be = 'so much as on the left': but this is harsh, and the other interpretation is well supported by passages such as those quoted.

310. δέυεσθαι πολέμοιο, lit. 'fall short of war,' *i. e.* fail in what is needed for war: cp. 17. 142 μάχης ἄρα πολλὸν ἐδέυεο.

312. ἀμύνειν, Inf. of purpose, 'are there to defend'; cp. 1. 814 χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν, also 9. 688., 15. 129.

315. πολέμοιο may be construed with ἐσσόμενον cp. 11. 717 ἐσσόμενους πολεμίζειν, or with ἄδην ἐλώωσι, 'will drive him to his fill,' 'keep him going till he has enough'; cp. 19. 423 ἄδην ἐλάσαι πολέμοιο, Od. 5. 290 ἄδην ἐλάαν κακότητος. ἄδην is the reading of Aristarchus: others wrote ἄδην. It is probably from the root *sa*; see on 19. 402.

316. This line is not found in good MSS., and is clearly superfluous.

319. ὅτε μή is nearly = εἰ μή.

For the Opt. in l. 320 and l. 322 see § 34, 1, *a*.

326. ἔχε, 'hold thy way,' 'bear to the left.' νῶϊν is an ethical Dat. 'show us the way.'

333. ὁμόν . . . νεῖκος, 'common' or 'mutual strife,' explained by ὁμόσ' ἦλθε μάχη in l. 377; cp. ἄμυδις in the simile (l. 336), and again l. 343.

340. ταμεσίχροας. For the place of the epithet in the Relativial clause cp. 14. 172 τό ῥά οἱ τεθυωμένον ἦεν, 15. 389 τὰ ῥά σφ' ἐπὶ νηυσὶν ἔκειτο ναῦμαχα κολλήεντα.

343. ἐρχομένων, 'as they came,' Gen. governed by κορύθων, &c.

345. ἀμφίς, 'opposite ways,' cp. 2. 13 ἀμφίς . . . φράζονται.

346. ἐτεύχετον. The MSS. generally have τετεύχετον, following Aristarchus: but this form is impossible. The true reading is preserved by the scholia, and on the margin of Ven. A. It is an irregular form for ἐτευχέτην (which could not be used in hexameter verse).

352. Τρωσὶν δαμναμένους = ὅτι ὑπὸ τῶν Τρώων ἐδάμναντο, construed with ἤχθετο as an Acc. of the *thing* or *matter* of vexation, § 37, 7.

358, 359. This highly wrought metaphor is suggested by the Homeric use of τανύω and kindred words to express the 'tension' or 'strain' of an equal combat. The contest in which the two armies are joined (ὁμόν

νῆκος, see the note on l. 333 is spoken of as a piece of rope (*πείραρ*), passed over both by the two gods (*ἐπαλλάξαντες*), and drawn tight *τάνυσσαν*, by which accordingly they are knit together inseparably. For the notion of a god *stretching* or *drawing tight* a battle cp. 11. 336 *ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων*, 14. 389 *δὴ ῥα τότε αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἔκτωρ*, also 16. 662., 20. 101. This is the main idea of the passage: a farther touch is given by *πείραρ ἐπαλλάξαντες*, a play between the literal sense, 'end of a rope,' and the abstract sense which we have in *ὀλέθρου πείρατα*, 'the ends of destruction' (= utter destruction), *πείραρ διζύος*, 'crisis of woe' (Od. 5. 289); cp. *τέλος θανάτοιο, τέλος πολέμου, τέλος μύθου*, &c. The same double use of *πείραρ* is seen in 7. 102 *νίκης πείρατ' ἔχονται*, 'the ends of victory are held' = 'victory is controlled,' and 12. 79 *ὀλέθρου πείρατ' ἐφήπται* = 'destruction is made fast, secured' (cp. 2. 13 *κῆδε' ἐφήπται*).

Most editors take *ἐπαλλάξαντες* to be 'swaying to and fro': but this would require a different Tense. The sense of 'passing the rope over the two sides' so as to *join* them, which is adopted by La Roche, is satisfactory in every way.

For *τοί* in l. 358 it is probable that Aristarchus read *τώ*, and this reading has the advantage of making it clear that it is the two gods, not the armies, that draw tight the 'rope' of war. (Mr. Leaf in the *Journal of Philology*, xvi. 157.)

360. Note the play in *ἄλυτον—ἔλυσε*.

361. *μεσαιπόλιος*, 'half-grey': *μεσαι-* seems to be a Locative form (like *χαμαί, πάλαι*), so that the literal meaning is 'half-way to grey.'

363. *ἔνδον ἰόντα*, = *ἐπιδημοῦντα*, 'a visitor in (Troy) from' &c.: cp. 15. 438., Od. 16. 26.

364. *μετὰ κλέος*, 'after the report of war,' *i.e.* brought by the news, cp. 11. 227 *μετὰ κλέος ἵκετ' Ἀχαιῶν*.

372. *πῆξε*, 'he planted it' (the spear).

376. *ὁ δ' ὑπέσχετο* belongs in sense to the relational clause, = 'and for which he promised.'

381. *συνώμεθα*, 'agree' (*συνήμι*). The regular Homeric form would be *συνήόμεθα*, § 13. *ἐπὶ νηυσί*, 'by the ships,' *i.e.* in the camp.

382. *ἔδδωνται κακοί*, hard to satisfy in our character as receivers of the price for the bride. The verb *ἔδδνῶω* is used in the Middle of the *father*, with the meaning 'to give away for a price' (*ἔδδνον*), as Od. 2. 53 *ὥς κ' αὐτὸς ἔδδνῶσαιτο θύγατρα*. For this use of verbs in *-οω* cp. *μισθοῦμαι I lend for hire, λυτροῦμαι I ransom*.

385. *κατ' ὤμων*, 'over his shoulders,' close behind him.

393. *βεβρυχώς, δεδραγμένος*, § 26.

395. *ἀλύξας*, with *στρέψαι*, the Aor. Part. expressing exact coincidence: wheeling the horses would have been equivalent to escape. We

might rather have expected ἀλύξαι στρέψας, 'to escape by wheeling': but στρέψαι is better, as giving the *particular* thing which his terror prevented him from doing (οὐκ ἐτόλμῃσεν).

397. περόνησε, properly 'pinned,' 'fastened with a brooch' (περόνη): the use of such a word for a spear-thrust may be a piece of grim playfulness.

407. δινωτήν, 'rounded,' 'made of round pieces': Dat. of *material*, as Od. 19. 56 δινωτήν ἐλέφαντι καὶ ἀργύρῳ (of a couch, cp. Il. 3. 391).

The κανόνες are in all probability the bars or straps that served to hold the shield: the left arm passing behind one, and the hand grasping the other (see Helbig, p. 229). Mr. Leaf has shown (*J. H. S.* iv. p. 289) that in Homeric times the shield usually hung from the neck by a baldrick (τελαμών): the use of ὄχανα, handles by which it was held on the left arm, having been introduced, according to Hdt. 1. 171, by the Carians. He accordingly supposes that the two κανόνες served to attach the ends of the baldrick to the shield. But the κανόνες are mentioned as a special feature of the shield; which may accordingly be meant to be exceptional in having both baldrick and handles; as was the case with the shields on an Egyptian relief figured in Helbig (*l. c.*).

409. ἐπιθρέξαντος, 'as it grazed (the shield) in its course': ἐπί must here have the sense of passing *over*.

423. Ancient critics were divided between the readings στενάχοντε and στενάχοντα. The analogy of similar passages (8. 334, 13. 538, 14. 432) is in favour of the Acc. Sing. The objection of Aristarchus was that Hypsenor is now dead: but this is hardly clear, though the wound is doubtless mortal.

424. οὐ λῆγε μένος μέγα, 'slackened not in fierceness': λῆγε is probably Intransitive, and μένος an Acc. of reference, § 37, 4.

426. δουπήσαι, 'to fall,' a sense which is apparently derived from the formula δούπησεν δὲ πεσών.

431. ὁμηλικήν, in the collective sense, the body of ὁμήλικες.

434. τὸν τόθ' κ. τ. λ., resumption of the sentence which left off with the name Ἀλκάθοον, l. 428. Note that the words fit on equally well to the end of the parenthesis, τὸν referring to ἀνὴρ in l. 433.

439. οἱ is a true Dat. (§ 38, 1),—not governed by ἀμφί, which is used adverbially.

χιτώνα χάλκεον is apparently a periphrasis for the *thorax*. (See the note on 4. 133.) The *chiton* proper was worn under the thorax, and was not a piece of armour; but the word is used loosely, as in the epithet χαλκο-χίτωνες, 'in garb of brass.' Cp. also Il. 3. 57 λάϊνος χιτών, 'a shirt of stones,' = 'death by stoning' (Helbig, p. 198).

443. οἱ, again an ethical Dat., 'his panting heart shook': cp. 1. 200 δεινὸν δέ οἱ ὕσσε φάνανθεν, 'her eyes appeared terrible.'

444. ἀφίει μένος, 'let go the fury' of the spear, *i. e.* allowed it to rest.

The ἄρης spoken of here as controlling the μένος of the spear is not the personal god (who was in Olympus, and did not even know what was passing, ll. 521 ff.), but the 'spirit of war' that is always present in battle, and is thought to inspire weapons as well as men.

446. ἦ ἄρα κ.τ.λ. 'surely we may reckon it a fair set-off.' τι is adverbial, see on l. 120. ἄξιον, 'an equivalent,' 'a good price,—three for one': cp. 14. 471 Προθοήνορος ἀντὶ πεφάσθαι ἄξιος.

450. Κρήτη, 'for Crete,' the Dat. proper.

456. ἐταρίσσαιτο, 'should take as comrade.'

460. This quarrel of Aeneas with Priam is not elsewhere noticed.

461. Join ἐσθλὸν μετ' ἀνδράσιν, cp. 17. 590 ἐσθλὸν ἐνὶ προμάχοισι.

464. κῆδος, the grief due to a kinsman. ἰκάνει, 'reaches,' 'touches.'

470. φόβος, 'flight,' as elsewhere.

τηλύγετον, a word of unknown etymology (see on 5. 153), probably meaning 'tender' or 'caressed,' hence in the contemptuous sense, 'a spoiled boy,' 'minion.' Idomeneus, on the contrary, was μεσαιπόλιος (l. 361).

473. νῶτον, Acc. of 'part affected,' φρίσσω being properly Intrans.

477. βοηθόν, 'swift to the battle-call,' to be taken with ἐπιόντα as a predicate (=swiftly).

481. μ' οἶψ, for μοι οἶψ.

485. ὁμηλικίη, a collective Noun, here used as a predicate = 'one of the ὁμηλικίη': cp. Il. 12. 213 δῆμον ἑόντα, 'being one of the δῆμος.'

τῷδ' ἐπὶ θυμῷ, 'with this spirit,' 'keeping the spirit that we have': ἐπὶ somewhat as in 4. 175 ἀτελευτήτω ἐπὶ ἔργῳ.

491. οἶ, governed by ἅμα, as 1. 251 οἱ οἶ πρόσθεν ἅμα τράφεν.

493. ἐκ βοτάνης, 'after feeding': ἐκ expresses coming straight from.

499. ἀλλήλων, governed by τιτυσκομένων, which again is governed by χαλκός (l. 497). Cp. 6. 3.

504. κατὰ γαίης, 'down to the earth.'

507. γύαλον. The thorax consisted of two γύαλα, breast-plate and back-plate, joined at the side and over the shoulder: see on 4. 133.

διά, with ἤφυσε, by Tmesis.

512. ὀρμηθέντι, with ἐπαῖξαι and ἀλέασθαι, implying coincidence (see on l. 395): the quick movement ὀρμή might be either charging forwards (ἐπαῖξαι), or springing aside ἀλέασθαι. The two infinitives follow ἔμπεδα ἦν, 'were not sound so as to,' 'had not the sureness for.'

515. τρέσσαι is a similar Inf.: 'for taking to flight,' = 'so that he could escape by flight.'

516. βάδην, 'step by step,' 'at a foot's pace.'

521. τι, 'at all.' βρι-ήπιος, 'mightily shouting' βρι- as in ὄ-βριμος, βρι-αρός.

524. ἐελμένος, 'confined.'

525. ἐργόμενοι, 'suffering themselves to be debarred,' cp. l. 110.
530. αὐλῶπις, 'with tubes for eyes,' *i.e.* eye-holes (Helbig, p. 205). This seems better than the explanation given on 5. 182.
532. πρυμνοῖο, the upper arm, the part next the shoulder.
542. τετραμμένον, with Ἀφαρῆα (not λαίμῶν).
543. ἐπὶ—ἔαφθη, 'fell over' or 'with' him. ἔαφθη is probably from a root *φαπ*-, expressing violent motion, seen also in the reduplicated Present ἰάπτω. It only occurs here and in 14. 419.
545. μεταστρεφθέντα δοκεύσας, 'watching for his turning away,' as 8. 340 ἐλίσσόμενόν τε δοκεύει, also 16. 313. For the use of the Aor. Part. cp. 13. 38.
546. φλέβα, 'artery.'
552. παναίολος, an epithet generally applied to light or flexible parts of the armour. It expresses the play of light on a shifting surface: see on 12. 167, 208.
556. ἄνευ, 'away from'; in this sense ἄνευθεν is more usual.
558. ἐλέλικτο, 'shook,' 'quivered': cp. 22. 448 τῆς δ' ἐλελίχθη γυῖα (of shaking in terror). Or perhaps 'kept wheeling,' *i.e.* turning this way and that; cp. 8. 340 ἐλίσσόμενόν τε δοκεύει, also 18. 372 and 12. 49 note). On the forms with ἐλελ- see *Hom. Gr.* § 53.
559. σχεδὸν ὀρμηθῆναι, 'to attack, charge, in hand to hand conflict,' *i.e.* to make a sudden *thrust* (opp. to ἀκοντίσσαι).
562. ἀμενήνωσεν, 'deadened the force of'; cp. 5. 887.
563. βιότοιο μεγῆρας, 'begudging it the taking of life.' The spear is baulked of its natural prey, the life of an enemy. For the personification see on 2. 444. The words might also be referred to Adamas, 'grudging him longer life'; but this does not fit the context so well. μεγαίρω is used of *disappointing* an effort, as 23. 865 μέγῃρε γάρ οἱ τό γ' Ἀπόλλων, 'refused success in this.'
- βιότοιο is a gen. of *material*, § 39, 4.
569. Ἀρης, in the half-impersonal sense, 'the fate of war'; see the note on l. 444.
570. ἔπηξεν, sc. Μηριόνης.
- ἑσπόμενος, 'giving way' to the force of the blow: cp. 12. 398.
571. ἥσπαιρε, 'plunged,' 'struggled.'
577. Θρηϊκίῳ. Thrace was famous for swords, cp. 23. 808.
584. ὁμαρτήδην, 'together,' 'at the same moment,' cp. ὁμαρτήσαντε (12. 400).
585. οἷστῳ, with ἀκοντίσσαι by Zeugma.
590. ἔρωῃ, the 'swing' or impulse from the winnower.
592. ἀποπλαγχθείς, 'glancing off,' cp. 11. 351.
597. παρακρεμάσας, 'letting it hang at his side.'
- τὸ δ' ἐφέλκετο μείλινον ἔγχος 'and (meanwhile) the ashen spear was trailed after him.' The Art. marks *contrast*.

600. σφενδόνη, in Apposition to ἄωτῳ, explaining it: 'wool that was a sling,' = the woollen band taken from a sling.

οἱ ἔχε, 'held for him,' handed him, (Agenor). ποιμένοι λαῶν, added to explain οἱ, as in 21. 249 ἵνα μιν παύσειε πόνοιο δῖον Ἀχιλλῆα.

602. θανάτοιο τέλοσδε, 'to the end, consummation, of death.'

608. ἔσχεθε, 'held,' *i. e.* resisted (the spear).

611. εἴλετο, 'got out.' ὑπό, 'from under.'

612. ἀμφί, 'set upon,' *i. e.* with a double head which the handle (πέλεκκος) was let into. The battle-axe appears in the Iliad only here and in 15. 711.

615. ἄκρον, sc. φάλον, 'at the edge,' where the plume started.

616. πυμάτης. In a projecting object πύματος like πρυμνός denotes the end from which it starts the root &c., ἄκρος the point. The passage suggests that the nose was not protected by the helmet (Helbig, p. 207); cp. 5. 290 ff.

621. ἀκόρητοι, 'though you never have enough,' *i. e.* good warriors as you are.

622. οὐκ ἐπιδευείς, sc. εἰσί, 'there is no lack,' see on 9. 225. Perhaps we should read ἐπιδευές, sc. ἐστι. Contraction is rare in the declension of the adjectives in -ης.

The apodosis comes at l. 628 νῦν αὖτ' κ.τ.λ.

623. ἦν (λῶβην), cognate Acc. οὐδέ τί . . . ἐδείσατε, 'and have not feared,' without being deterred by.

626. κουριδίην, see on 5. 414.

627. μάψ, 'wantonly.' αὐτῇ is emphatic: 'you carried off even her who had entertained you.'

630. Ἄρῃος is best taken with σχήσεσθε, see on l. 315.

633. οἶον δὴ introduces a fact as an example, to support what has been said: it is especially used after an exclamation, as 15. 286 ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι, οἶον δὴ αὖτ' ἐξαυτίς ἀνέστη κ.τ.λ.: Od. 5. 182 ἦ δὴ ἀλιτρός γ' ἐσσί . . . οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι: see also Il. 17. 587., 21. 55., Od. 11. 429., 18. 221. In this place the tone is ironical: 'for a sample of your wisdom and power, you do the will of violent men.'

635. φυλόπιδος πολέμοιο, like νεῖκος πολέμοιο l. 271.

638. ἐξ ἔρον εἶναι, a phrase elsewhere found only in the formula ἐξ ἔρον ἔντο (l. 469, &c.).

649. ἐπαύρη, 'lay hold of,' 'get at,' cp. 11. 391.

650. ἀπιόντος, Gen. with ἵει as a verb of aiming, § 39, 5.

653. ἐξόμενος δὲ κατ' αὐθι, = καθεζόμενος αὐθι.

657. ἀνέσαντες, 'seating,' 'placing' (root ἔδ-).

658. πατήρ, viz., Pylaemenes: but he was already slain by Menelaus (5. 576). The ancient critics thought that the two lines 658, 659 which contain the contradiction must be interpolated: and certainly they are

not necessary for the connexion of the passage. But considering the number of subordinate figures in Homeric battles the wonder rather is that this should be the only contradiction of the kind.

667. **φθίσθαι**. The Aor. Inf. is used as with **θέσφατόν ἐστι** (Od. 4. 562).

669. **θωήν**, 'penalty,' for refusing to serve.

676. **τάχα δ' ἂν . . . ἔπλετο** is subordinate in sense,—part of what Hector did not know: 'so that soon victory (**κῦδος**) would have been with the Greeks.'

678. **πρὸς ἐέ**, 'and besides.'

679. **ἔχεν**, 'kept on,' fought in the same direction.

682. **θῖν'**, *i. e.* **θῖνα**: cp. 1. 350, Od. 6. 236.

685. **Ίάονες**. This is the only place in Homer where this famous name occurs. Apparently it is = **Ἀθηναῖοι**, cp. 1. 689.

ἐλκεχίτωνες, 'with long trailing *chiton*.' In archaic art, according to Helbig p. 116, the long *chiton* is generally a mark of old age or high position, but was worn by all as a festival dress.

686. **Φθῖοι**, a name only found here.

687. Join **σπουδῇ νεῶν ἔχον**, 'were hard put to it trying to keep him from the ships.'

689. The structure of this sentence is irregular. The poet intended to say that the leaders of the Athenians were Menestheus, who was their chief, then Pheidias, &c.; but after the announcement of the subject **οἱ μὲν Ἀθηναίων προελεγμένοι** he goes on with a parenthesis about Menestheus **ἐν δ' ἄρα τοῖσιν . . . Μενεσθεύς**, and then completes his list in a fresh clause **οἱ δ' ἄμ' ἔποντο κ. τ. λ.**. Cp. the anacoluthon in 11. 833 ff. **ιητροὶ μὲν γάρ . . . τὸν μὲν . . . ὁ δὲ . . .**, where (as in the text) a subject is divided between two clauses, the *first* of which is grammatically a parenthesis. Cp. also 8. 268–271 (with the note), 16. 401.

691. **Ἐπειῶν**, sc. **ἤρχον**, repeated from **ἤρχε**, l. 690.

692. In the Catalogue the **Ἐπειοί** have four leaders (2. 620 ff.), none of whom occur here: while Meges is there said to have been banished to Dulichium, and to be leader of the ships from that place and the Echinades.

693. **Medon** and **Podarces** appear in the Catalogue as commanders of two different contingents, both however from southern Thessaly (2. 704, 727). There is a slight contradiction involved in the statement that Medon dwelt in **Φυλάκη**, since the force from that place, according to 2. 695, was commanded by Podarces.

700. **ναῦφιν** is an ablative Gen., § 39.

μετά with the Gen. is extremely rare in Homer.

701 ff. These lines explain why **Ajax** son of Oileus was not leading the Locrians, as we should have expected him to do: see the note on 2. 527–529.

704. ἀμφί, with κεράεσσι, = 'at the root of both horns.'

σφιν is the ethical Dat., = 'their (horns),' § 38, 1.

706. ζυγὸν οἶον, 'the yoke only,' *i.e.* they were as close as the yoke would allow them to be.

707. τέμει, *sc.* ἄροτρον. The form τέμω only occurs here. Possibly it means 'touches,' 'reaches,'—the sense that we find again in the Reduplicated Aor. ἔτετμον.

τέλσον, the end or head ridge of the field, as 18. 544, 547.

708. μάλα strengthens παρβεβαῶτε.

711. κάματος expresses the main idea, ἰδρώς is subordinate: hence the phrase γούναθ' ἵκοιτο fits κάματος only.

712. οὐδέ is here = ἀλλ' οὐκ.

719. In the Catalogue the Locrian Ajax is λινωθῶρηξ (2. 529).

726. ἀμήχανός ἐσσι, the personal construction, § 36, 2: *cp.* 1. 546.

παραρρητοῖσι, 'the words of persuasion.' For this sense of the verbal adjective *cp.* ἐνκτά, 'boasting' 14. 98, φυκτά, 'escape' 16. 128⁶.

728. περιίδμεναι, 'to know beyond,' to excel in knowledge.

729. αὐτός, 'of yourself,' at your own will and pleasure: *cp.* 3. 66 ἐκὼν δ' οὐκ ἂν τις ἔλοιτο. For the sentiment *cp.* 4. 3.

731. The line is wanting in most MSS.

734. καὶ emphasises πολέας: the τε, as in the preceding line, marks the sentence as general (gnomic), § 49, 9.

καὐτός, for καὶ αὐτός, as 6. 260. For the sense *cp.* Od. 6. 185 μάλιστα δέ τ' ἔκλυον αὐτοί.

736. γάρ is used by anticipation, introducing the ground of the advice given in l. 740: *cp.* 2. 803.

περί, with δέδηκε, as 12. 35 ἀμφὶ . . . δεδήκει τείχως.

737. κατὰ—ἔβησαν, Tmesis, 'have passed over.'

742. See on 9. 235.

743. ἔπειτα is used in the second of two clauses expressing alternatives, meaning '(if not) then'; so 24. 356 ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἢ μιν ἔπειτα . . . λιτανεύσομεν: *cp.* also Od. 20. 63 Hentze¹.

745. τὸ χθίζόν, Art. as in l. 794 ἡοὶ τῇ προτέρῃ. § 47, 2, *d.*

ἀποστήσωνται, lit. 'weigh back' ἴσθημι as 19. 247, &c.: hence 'make good,' 'make full payment for.'

749. The line is wanting in Ven. A. and some other MSS.

752. ἀντιώω, Fut., 'will deal with,' 'see to.'

754. The comparison of Hector to a snowy mountain is a violent hyperbole, unlike the Iliad, and is especially inappropriate where he is described as rushing swiftly through the battle.

762. οἱ μὲν refers to the last mentioned, Adamas and Asius, οἱ δέ in l. 764 to Deiphobus and Helenus, by the figure called Chiasmus.

765. τὸν δέ. The Art. marks the antithesis: 'but him (the other)

they found, to wit Paris,' - 'but instead they found Paris': cp. 1. 20, and see § 47, 2, a.

770. *ποῦ τοι*, *Dat. ethicus*, as if Paris had charge of them.

772. *κατ' ἄκρης*, 'from its highest point,' 'from top to bottom,' utterly. Cp. Virgil's imitation, *Aen.* 2. 290 *ruit alto a culmine Troja*.

773. Here *τοι* is the Particle, 'surely.'

775. The clause *ἐπεὶ τοι*— has no apodosis; see on 3. 59.

αἰτιάσθαι, Inf. with *θῦμος* (*ἔστι*), 'you have a mind for blaming.'

776. *ἄλλοτε κ. τ. λ.*, = 'this is not a time when I am likely to shrink. *ἰρῶσθαι*, 'to recoil,' cp. 1. 57: for the tense with *μέλλω* cp. 1. 226.

779. *δέ* of the apodosis. *ὀμιλέομεν*, see on 11. 502.

787. *ἑσσύμενον*, with indefinite Subject, 'for one that is all eager': cp. 2. 234., 6. 268.

793. *ἄμοιβοί*, 'taking their turn,' replacing others who had gone home.

796. *ὑπὸ βροντῆς*. The thunder is imagined to cause the wind.

799. *κυρτά*, 'curling.' *φαληριόωντα*, 'rising in a ridge' or 'crest.'

ἐπί, here adverbial, 'after,' 'behind.'

805. *σειέτο*, 'shook to and fro': apparently the helmet did not fit closely.

806, 807. *προποδίζων, ὑπασπίδια*, see 1. 158.

810. *αὐτῶς*, = without following up your threats by action.

812. *Διὸς μάστιγι*, see the note on 12. 37.

814. *ἄφαρ . . . εἰσί*, lit. 'are straightway,' 'are ready) at once,' *i. e.* you will speedily find that we too have hands to defend ourselves.

817. *σχεδὸν ἔμμεναι ὀππότε*, 'the time is at hand when —.'

820. *πεδίοιο*, 'over the plain,' § 39, 3, *b*.

824. *ἄμαρτοεπής*, 'blundering in speech,' cp. 3. 215.

825. *οὕτω γε . . . ὥς*, 'as surely — as.'

829. *πεφήσεται*, 'shalt be slain,' from the root *φεν*-.

BOOK XIV.

THE fourteenth book is entitled *Διὸς ἀπάτη*—'the beguiling of Zeus'—from the contrivance by which the aid of Poseidon is secured to the Greeks for a little while longer, and the critical moment once more postponed. The agent in this last effort is Here. The story is as follows:—

The sudden noise of the battle is heard by Nestor, who is still with Machaon, and also by the three wounded chiefs, Agamemnon, Ulysses,

and Diomedes. They come forth from their tents, and resolve to do what they can in spite of their wounds to stir up and direct the defence. Poseidon encourages Agamemnon and the rest of the army (ll. 1-152).

At this point Here resolves upon a new and bold device. She furnishes herself with the magic girdle of Aphrodite, obtains the aid of "Προσ, and lulls Zeus to sleep on Mount Ida (ll. 153-353).

On hearing of this Poseidon again encourages the Greeks, who under the guidance of the wounded kings arm themselves afresh for the final struggle. Hector, on encountering Ajax, is struck down by him with a stone, and compelled to retire. The Trojans are driven back across the rampart (ll. 354-522).

The anger of Achilles and his consequent absence are mentioned in two places, a speech of Agamemnon (l. 50), and a speech of Poseidon (l. 366). These references make us feel that he is uppermost in the thoughts of the Greeks.

Much difficulty has been felt in reconciling the part now played by Here with the action of Poseidon in the preceding book. If Poseidon has been watching for the moment when the eye of Zeus is withdrawn, and at once takes advantage of his opportunity, how comes it that Here, who is watching with no less interest (l. 153), does not also act? And when she does act, after much scheming and preparation, what really new result is attained? These considerations led Hermann to condemn a large part of the thirteenth and fourteenth books as an interpolation. By striking out 13. 39-14. 152 he made the action of Here follow immediately on the coming of Poseidon to the Greek camp.

On the other hand it has been pointed out by Nutzhorn¹ that this backwardness on the part of Here is justified by the earlier part of the Iliad. In the eighth book Here and Athene come down to the battlefield in spite of the command of Zeus, and are called back and rebuked by him. It is natural that a new attempt should be made by a different god, and that Here should wait a little before she is sufficiently encouraged by Poseidon's success. And this form of the episode has dramatic value in other ways. In the first place it is so contrived as to give variety to the poem. The thwarting of the will of Zeus (which is the ground idea) arises in an unexpected quarter. Poseidon is a new figure, and his presence leads to a series of new situations. In the second place the scenes of the episode are of gradually increasing interest. We see Poseidon first with Ajax and Idomeneus, and again, as the danger grows more pressing, with the three greater chiefs. Then the intervention of Here marks a new stage in the development of the action. Without

¹ *Entstehung der hom. Gedichte*, p. 160.

some such new element there would be a want of the sense of gradation or 'thickening of the plot' which is essential to dramatic effect.

If it is objected that the action of the two gods leads to no tangible result, the answer is that the poet's object is to raise expectations, not to satisfy them. The episode does not end with any definite event, precisely because it is an episode. Why does the victory of Menelaus over Paris, or the irresistible career of Diomedes, lead to no solid advantage for the Greek cause? The reason lies in the poetical unity of the *Iliad* as a whole, which does not tolerate the appearance of a satisfying conclusion before the true conclusion is reached. In this case, accordingly, it is essential that Zeus should awake in time to turn the course of events back into its proper channel¹.

It must still be admitted that the situation at the opening of the fourteenth book does not quite harmonise with the end of the thirteenth. There is indeed an excellent formal transition: the noise of battle described in the last lines of book XIII is heard by Nestor in his tent. But what he sees, and presently relates to the wounded chiefs, is the storming of the rampart and disorderly flight of the Greeks,—not the comparatively successful resistance which is now being made by the help of Poseidon. We seem to be taken back to the end of the twelfth book, when the fortunes of the Greeks were at their lowest point. But in Nestor's view the main fact evidently is that the Trojans have carried the Greek fortification. Moreover, the poet wishes to find a motive for the action of the wounded kings. And the dark colours in which the state of things is now painted belong to the general heightening of the interest in the fourteenth as compared with the preceding book.

The last part of the book tells us how the Trojans were driven back across the palisade and ditch, the chief event being the combat of Hector and Ajax. This is introduced with curious abruptness (l. 402 *Αἴαντος δὲ*

¹ When the rational sequence of events is neglected, we can generally see that it is sacrificed to some dramatic necessity. At the very beginning of the *Iliad* we are met by the insuperable difficulty that there is no sufficient reason why Achilles should have allowed Briseïs to be taken from him (see the note on Il. i. 221). So in the present instance we might ask, not only why Here is so slow to act, but also why Athene and other gods who take the Greek side do not act at all. A modern scholar (Bischoff, in the *Philologus*, vol. xxxiv. p. 20 f.) has pointed out with perfect justice that the sleep of Zeus gave them time to secure all that they desired,—the victory of the Greeks and the destruction of Troy. It seems very unlikely, when we think of it, that they should have thrown away the opportunity. The true explanation is that the story is not, and cannot be, free from improbability. The poet is satisfied if the improbabilities do not jar upon his hearers, or injure the general effect of his work.

πρῶτος ἀκόντισε φαίδιμος (Εκτωρ), as though the meeting of the two heroes had been already described. Lachmann accordingly conjectured that we have here the latter part of a 'lay' which begins in the eleventh book, and breaks off there with a meeting of Ajax and Hector (11. 557 ff.). An equally good point of junction is obtained without going further back than the end of book XIII, where Ajax challenges Hector, and Hector replies with confident words. It is harsh, however, to suppose that even this meeting is still fresh in the mind of the hearer. Perhaps the difficulty is best got over by supposing the loss of one or two lines before l. 402.

The last fifteen lines of the book (ll. 508-522) do not stand well after ll. 440-507. Both passages describe the series of individual victories which marked the retreat of the Trojans: but evidently there is not room for two such descriptions, each with its own beginning and end (cp. l. 442 ἔνθα πολὺ πρῶτιστος κ.τ.λ. with l. 509 ὅς τις δὴ πρῶτος, and again the concluding l. 507 πάπηγεν δὲ ἕκαστος κ.τ.λ. with l. 522 ἀνδρῶν τρεσσάντων, κ.τ.λ.). It seems probable, therefore, that one of the two passages is an interpolation.

1. πίνοντά περ. This takes us back to the scene in Nestor's tent, where Nestor and Machaon drink the *κυκείων* of Pramnian wine: see esp. 11. 641 ff. ἔμπης = the Attic ὅμως.

3. ὅπως ἔσται τάδε ἔργα, *i. e.* 'what is to be done': cp. l. 61.

8. εἴσομαι, Fut. of οἶδα Join ἐλθὼν ἐς περιωπῆν.

14. ὀρινομένους, 'driven,' 'in rout,' cp. 9. 243.

16. πορφύρη, 'is stirred,' 'troubled': πορφύρεος was applied originally to any turbid, murky colour. κωφῶ, *i. e.* making no splash; 'noiseless,' 'sullen.'

17. ὀσσόμενον, 'looking for,' awaiting with dread.

18. αὐτῶς, *i. e.* 'doing no more,' explained by οὐδ' ἄρα τε κ.τ.λ.

19. κεκριμένον, 'decided,' 'settled.'

26. νυσσομένων, 'as they pierced each other,' Mid. The Gen. depends on χαλκός, cp. 13. 499. We might have had the Dat. agreeing with σφι, but the other construction is more characteristic of Homer.

31. πρῶτας; 'furthest forward,' *i. e.* furthest from the sea, as in 15. 654, 656 (but otherwise in l. 75, *q. v.*). The clause is subordinate in sense to αὐτὰρ . . . ἔδειμαν, the two clauses together meaning 'they built the wall by the sterns of the ships which they drew furthest towards the plain' (in prose, ὡς πρῶτας εἵρυσαν, τούτων ἐπὶ ταῖς πρύμναις ἔδειμαν). This is said to explain how there were ships that were 'far from the battle,' so that the wounded heroes could be met παρ νηῶν ἀνιόντες (l. 28). Some commentators accent πρυμνήσιν, from the oxytone Adj. πρυμνός, and take it to mean 'the hindmost ships,' *i. e.* those furthest

landwards, *πρώτας* being = 'nearest the sea.' But *πρυμνή ναῦς* can only mean the stern of a ship: cp. l. 51.

35. *προκρόσσας*, 'row after row,' cp. *προθέλυμος* (13. 160.). The passage is evidently imitated in Hdt. 7. 188 αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνησι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἔοντος οὐ μεγάλου, πρόκροσσαι ὤρμεοντο ἐς πόντον καὶ ἐπὶ ὀκτὼ νέας. Some (as Stein *a. l.*) take *πρόκροσσαι* of the vertical position of the files of ships, standing out like battlements. But a single row of ships drawn up in the usual way would answer to this description. *κρόσσαι* (the word is only found in the Plur.) seems to be applied to objects placed in a row, *e.g.* to the successive courses of stones in the pyramids (Hdt. 2. 125).

36. *στόμα*, the bay or opening, formed by the space between the two headlands *ἄκραι*; cp. Od. 10. 90. The headlands were Rhoeteum and Sigeum.

40. *πτήξε*, 'smote with dismay'; elsewhere Intransitive.

45. The reference may be to 8. 182 ὡς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτούς.

46. *μὴ ἀπονέεσθαι*, 'that he would not return': *μὴ* instead of *οὐ* as with Verbs of *swearing*, see on 6. 133.

49. As to this anger of the Greeks see on 13. 109.

50. *ἐμοί* is construed with the whole phrase ἐν θυμῷ βάλλονται χόλον (= κεχολωμένοι εἰσὶ).

53. *ἐτοῖμα*, 'fulfilled,' turned into fact: cp. Od. 8. 384 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους, ἥδ' ἄρ' ἐτοῖμα τέτυκτο.

54. *παρατεκτῆναιτο*, 'order otherwise': *παρά* repeats the idea already expressed by *ἄλλως*. Note that it does not here imply change *for the worse*.

59. *ὅπποτέρωθεν*, 'from which side,' *i.e.* whether from their own or the enemy's.

60. ὥς = ὅτι οὕτως, cp. 13. 133.

62. *ῥέξει*, 'is likely to do.' *νόος* is emphatic, being contrasted with *πόλεμον* in the next clause.

63. *βεβλημένον*, indefinite, cp. 13. 787.

67. *ἔλποντο δέ κ.τ.λ.* 'which they hoped would be.'

71, 72. *ὅτε* is temporal in both places: 'I knew when—and I know (it) now when --.' The change to *ὅτι* in l. 72, made in most editions, is harsh and unpoetical; the two clauses are evidently meant to be parallel.

73. *ἔδῃσεν*, cp. Od. 4. 380 πεδάα καὶ ἔδῃσε κελεύθου.

75. *πρῶται*, explained by *ἄγχι θαλάσσης* as 'the furthest' in the direction of the sea, *i.e.* the nearest to the sea. Cp. l. 31, where *πρῶται* (*πεδίονδε*) has the opposite meaning because it is used from the opposite point of view.

νῆες is Nom. by the attraction of the clause ὅσαι κ.τ.λ.

77. ὕψι, 'in deep water,' 'afloat.' ἐπ' εὐνάων, 'at anchor'; the εὐναί being blocks of stone thrown out as anchors at the bows, while the stern was fastened to the shore by the πρυμνήσια: see on 1. 436.

78. καὶ τῇ, 'even in it.' The suggestion that the Trojans may fight by night is ironical; such a thing was unknown in Homeric warfare.

79. ἅπασας, *i. e.* the other ships as well.

80. οὐ νέμεσις, 'it is no matter for νέμεσις,' 'no blame.'

ἀνὰ νύκτα. Night is thought of as a *space* of darkness.

81. βέλτερον ὅς, 'it is better (with him) who —,' *i. e.* it is better when one &c.: cp. Od. 15. 72.

84. οὐλόμενε, 'miserable man!' see on 1. 2.

στρατοῦ, with σημαίνειν, which elsewhere governs the Dat.

89. οἷζύομεν, Impf., 'we have been suffering.'

90. τίς τε, 'some or other,' § 49, 9.

91. διὰ στόμα ἄγοιτο, 'suffer to pass through his mouth': see on 2. 250.

95. νῦν, *i. e.* 'as it is,' since you *have* uttered such a speech.

ὠνοσάμην, 'I blame'; properly 'I have blamed' (like ἔπλετο, 'has come to be,' 'is'). The idiom is common in Attic, as ἤσθην, 'I am pleased,' ἐπήνεσα, 'I approve.'

98. εὐκτά, 'boasting,' see on 13. 726.

ἔμψης, 'still,' see on 1. 1: the meaning is, 'have (more) cause to boast, though they are (already) victorious.'

99. ἐπιρρέπη, 'turn the scale,' 'be decided as our lot'; the metaphor which is turned into a symbolical act in 8. 69-74.

101. ἀποπαπτανέουσι, 'will look about them away' (from the war, *i. e.* look out for escape, and so give up the fight.

104. καθίκεο, 'hast hit,' 'touched.'

108. ἀσμένψ is in sense the predicate: 'it would be welcome to me.' So in prose, βουλομένψ μοί ἐστι, &c.

113. γένος is Acc., see on 5. 544.

119. αὐτόθι, 'where he was,' 'at home.'

121. θυγατρῶν, partitive Gen., (one) 'of the daughters.'

123. ὄρχατοι, 'rows,' *i. e.* plantations.

ἀμφίς, 'round' the fields, *i. e.* separating them: cp. 3. 115.

125. μέλλετε, see on 13. 226.

ἀκούμεν, 'to have heard.' Homeric language does not distinguish the *fact* of hearing from the *impression* that remains with the hearer; cp. Od. 15. 403 νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις, also Il. 20. 204., 24. 543., Od. 3. 193., 11. 458. The Pf. ἀκήκοα, which would be the proper tense to express the *result* of hearing, is not found in Homer.

ἔτεόν (sc. ἐστι) is construed as a substantive, 'truth.' The principle is the same as in οὐκ ἀγαθὸν πολυκοιρανίῃ (2. 204), &c.

126. οὐκ ἄν with the Opt. is a gentle form of request; see on 2. 250.

γένος, Acc. of reference with κακόν.

127. πεφασμένον, 'set forth,' uttered: cp. 18. 295 νοήματα φαῖν' ἐνὶ δῆμῳ, Od. 4. 159 ἐπεσβολίας ἀναφαίνειν.

130. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465., 16. 122, &c.

132. θυμῷ ἦρα φέροντες, 'doing the pleasure of, giving way to, their temper,' i. e. 'in waywardness': see on l. 50.

135. ἀλαοσκοπὴν, see on 13. 10.

141. δερκομένῳ, 'as he beholds,' Dat. with κῆρ γηθεῖ, notwithstanding the Gen. Ἀχιλῆος: see on 9. 636.

142. ὥς connects a wish with a state of things: here 'may he as surely perish' (as he exults over our defeat).

145. κονίσουσιν, 'will make dusty': cp. the common phrase κονιόν-τες πεδίῳ, 'raising a track of dust in the plain.' κονίω has a Transitive meaning here.

154. στάσα, 'taking her station.'

ἐξ Οὐλύμπιοι, with εἰσεῖδε, is further defined by ἀπὸ ρίου, 'looked forth from Olympus, from a peak.'

158. εἰσεῖδε. The clause here becomes independent, instead of carrying on the construction with ἔγνω (l. 154).

σττυγρός implies either hate or fear: in this place they need not be distinguished; Here 'sickened' on beholding Zeus.

162. ἐντίνασαν, Acc. because it goes with ἐλθεῖν, 'to array herself and go': see on 2. 113. For ἐ αὐτήν it would be more correct to write ἔ' αὐτήν: the form ἐέ for ἐφέ is here required by the metre.

165. χεύη, Subj., expresses Here's purpose where she is herself the agent, in contrast to ἰμείραιτο, an expected consequence of her action. The use, however, is irregular, the poet forgetting that the whole depends on a Past Tense (φαίνεται in l. 161); see § 34, 2, c.

167. ἐπήρσε, 'fitted,' 'made to close.'

168. κρυπτή, 'secret' or 'private,' explained by the clause τὴν δ' οὐ θεὸς ἄλλος ἀνῶγεν, = 'one that no other god could open.'

170. ἀμβροσίη, here imagined as a kind of cosmetic: cp. 19. 38, where it preserves the body of Patroclus.

171. λίπ', i. e. λίπα, an adverb with ἀλείφατο.

172. ἔδανῳ, a word of unknown meaning, which only occurs here. It may be = 'eatable,' from root ἐδ- (so Brugmann): if so, it should be written ἔδανός. The derivation from σφαδ (ἀνδάνω) is untenable.

τό ῥά οἱ τεθυωμένον ἦεν, 'sweet-scented oil that she had'; 13. 340.

173. τοῦ, Gen. with αὔτμή, 'from it when stirred.'

174. ἔμπης, 'even' (though stirred in the palace of Zeus).

176. πλοκάμους, 'plaits' (not 'locks' of hair), cp. 17. 52 πλοχμοὶ θ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο. This artificial mode of dressing the hair is seen in the oldest Greek statues and vase paintings. The free

style characteristic of the best period of Greek art is not found before the fifth century B. C. (Helbig, p. 164).

φαεινούς, 'shining,' viz. with oil.

177. ἐκ κράατος, *i. e.* hanging down from the head.

178. ἱανόν, see on 3. 385.

179. ἔξυσε, 'smoothed'; ἀσκήσασα, 'having wrought it': the two words = 'wrought to due smoothness,' cp. 4. 110 ἀσκήσας . . . ἥραε.

180. ἐνετήσι, 'clasps,' 'brooches.' κατὰ στήθος, 'on the breast,' *i. e.* at a point on it: κατὰ with Acc. as in κατ' ὤμων (used of a wound in the shoulder), κατ' ἀσπίδα, &c. See Helbig, p. 200 of the second ed.

182. ἔρματα, 'ear-rings.'

183. τρίγληνα, of three drops or beads, see on 8. 164.

μορόεντα, probably 'consisting of berries,' *i. e.* clustering, from μόρον, 'a mulberry.'

184. The κρηδέμνον appears to have been a kind of mantle, covering the back of the head and the shoulders, but leaving the face free (Helbig).

185. νηγατέφ. The meaning of this word is unknown; see on 2. 43.

190. πίθοιο, Opt. equivalent to a gentle Imperative, see on 4. 93.

191. τό γε = 'therefore,' 'at the idea that,' § 37, 1.

196. τετελεσμένον, 'accomplished,' *i. e.* that can be accomplished.

199. δαμνᾶ, 2 Sing. Mid. of δαμνάω. But we should perhaps read δάμνασαι, which is metrically better.

203. 'Ρείας, Gen. with δεξαμένη, as 1. 596.

205. ἄκριτα, lit. 'undistinguished,' as in 7. 337, hence 'involved,' 'with measureless issues.'

206. ἀλλήλων, governed by εὐνῆς καὶ φιλότῃτος.

208. κείνω, with ἀνέσαιμι (see on 13. 657).

213. ἰαύεις, cp. 9. 325 (with the note), 18. 258.

214. κεστὸν ἱμάντα, a thong or band of pierced work; probably not a piece of dress, but simply a charm. It was placed in the bosom (cp. 1. 219) simply as the easiest way of carrying it safely (Helbig, p. 156. Cp. 3. 371, where the band of the helmet is πολύκεστος ἱμάς).

215. θελκτήρια πάντα, 'all manner of seduction': for πάντα cp. 1. 5.

217. πάρφασις is in apposition to φιλότῃς ἥμερος and ὀαριστύς: 'these things are the persuasion (means of persuasion) which beguiles' &c. For the concrete sense cp. γένεσις (1. 201), ἀνάνευσις (11. 800), &c.

221. ἀπρηκτον, 'without accomplishment,' in the active sense. ὃ τι with ellipse of the antecedent; (in respect of) whatever &c.

225. ἀΐξασα, 'with a swift movement,' 'shooting down.'

226. Πιερίην, east of Mt. Olympus. Ἡμαθίην, the later Macedonia.

228. ἀκροτάτας κορυφάς, in apposition, explaining ὄρεα: a common construction in Homer, see 1. 284, also 2. 145., 8. 48.

230. Note that Lemnos and its king take no part in the war.

240. ποσίν, 'for the feet'; ὑπό being adverbial, 'under it.'
248. ὅτε μή, see on 13. 319.
249. ἄλλο is used adverbially with ἐπίνυσσεν (§ 37, 1, 'taught me in another matter,' *i.e.* once already gave me a lesson. Some MSS. have the reading of Zenodotus, τεῇ ἐπίνυσσεν ἐφετμή, 'taught me by reason of, on the occasion of, a behest of thine.' For ἄλλο cp. τόδε in l. 298.
252. ἔλεξα, 'laid to rest.'
253. νήδυμος, see on 2. 2.
256. χαλέπαινε ριπάζων = 'showed his rage by hurling.'
258. αἴστον, as a predicate with ἔμβαλε πόντῳ, 'would have cast me so that I had perished.'
265. ἦ φῆς, 'dost thou indeed think?' ὡς—ὡς—, 'will as surely—as he was angered about (περι-) Heracles.'
271. ἀάτον, an obscure word, found in the Od. with a different scansion (ἀᾱτος). It is probably derived from ἀάω (which shows the same variation of quantity), and means 'not to be done foolishly against,' not to be treated with ἄτη, befooling.
- 272, 273. So in 9. 568 Althaea beats the earth in calling Hades and Persephone to witness. The gods of the nether world, however, are beneath sea and land alike, cp. 8. 478 οὐδ' εἴ κε τὰ νείατα πείραθ' ἔκηαι γαίης καὶ πόντοιο, ἵν' Ἰάπετός τε Κρόνος τε κ.τ.λ. Accordingly a victim sacrificed in taking an oath by them might be thrown into the sea, as in the case of Agamemnon's oath, 19. 267; see on 3. 310.
282. ἴσσαμένῳ is subordinate to πρήσσοντε.
284. Λεκτόν, in apposition, see on l. 228.
286. πάρος Διὸς ὅσσε ἰδέσθαι, 'before he met the gaze of Zeus,' *i.e.* came into his presence: cp. 15. 147 ἐπὶ ἔλθῃτε Διὸς δ' εἰς ὦπα ἴδῃσθε. Commentators generally take ὅσσε as subject.
288. ἀήρ is the lower misty region, αἰθήρ the bright upper air.
290. ἐναλίγκιος, *i.e.* taking the shape.
- ἐν ὄρεσσι belongs in sense to the principal clause; see on 13. 340.
291. χαλκίδα, so called from its bronze colour. The divine name is the one which has a good meaning, see on 1. 403.
295. περ strengthens the whole phrase οἶον ὅτε πρῶτον—, 'even as when first.'
298. τόδε is adverbial, 'thus,' 'this time,' § 37, 1. Cp. Hdt. 5. 76 τέταρτον τοῦτο ἐπὶ τὴν Ἀπτικήν ἀπικόμενοι.
308. τραφερήν, 'dry land,' lit. 'solid' (τρέφω as in 5. 903).
314. τραπέιομεν, 'let us take our pleasure': see the note on 3. 441.
316. περιπροχυθείς, 'shed all round,' cp. ἀμφεκάλυψε (l. 294).
- 317–327. These lines are probably an interpolation. Such a piece of genealogical learning is unlike Homer, and doubtless comes from some later versifier of the Hesiodic school.
317. Ἰξιονίης ἀλόχοιο, Dia.

321. Φοίνικος κόρης, Europa, daughter of Agenor.

332. τὰ δὲ προπέφανται ἅπαντα is subordinate in sense, 'on the top of Ida, where all is open to view.' τὰ, 'the place' vaguely).

The clause εἰ νῦν κ.τ.λ. has no grammatical apodosis. The intended apodosis—'we should be seen'—is sufficiently implied in τὰ δὲ προπέφανται, and its place is taken by the new sentence πῶς κ' εἶοι κ.τ.λ., which draws out the notion further.

337. ἔπλετο, 'has come to be': so in l. 340, εὐαδεν, 'has pleased.'

342. τό γε, adverbial with δίδιθι, 'have not this fear.'

τινὶ is here *Acc. de quo* (§ 37, 7), 'fear not as to any one of gods or men, that he will see.' Cp. Od. 22. 39, 40—

οὔτε θεοὺς δέισαντες οἳ οὐρανὸν εὐρὺν ἔχουσιν,

οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι.

345. Join ὀξύτατον εἰσοράασθαι, 'most keen for beholding.'

φάος blends the notions of 'light' and 'eye-sight.'

347. τοῖσι, 'for them,' ὑπό being adverbial.

349. ἔεργε, 'kept them off' (the ground).

354 ff. This message serves as a transition from the scene on Mt. Ida to the field of battle.

357. πρόφρων, 'with your will,' *i. e.* as much as you desire.

360. ἐν φιλότῃ, with εὐνηθῆναι.

363. μέγα, with ἐκέλευσε, 'aloud.'

369. ὀτρυνώμεθα, 'bestir ourselves.'

370-387. Exception has been taken, not without reason, to the scene described in these lines. Poseidon puts himself at the head of the Greeks, and urges them to make a general exchange of arms,—the best warriors taking the largest shields &c. and giving inferior weapons to the less brave men. Such a proceeding is exceedingly improbable in itself—any exchange of arms being exceptional—and especially if it is to be imagined as carried out in the crisis of a battle. The difficulty is considerably diminished if (with Cauer and others, quoted in Hentze's *Introduction* to the book, p. 63) we strike out ll. 376, 377, 381, 382, thus getting rid of the idea of an exchange, and reducing the incident to a general putting on of the best arms within reach.

371. ἀσπίδες, Nom., cp. l. 75.

376, 377. It is evident that these two lines come in awkwardly, after the natural close of the speech.

377. ὁ δέ. The subject is the same, but the Art. marks the contrast between the acts, § 47, 1. There seems to be a play of sound in the two verbs δότω—δύτω.

381. ἀμειβον, 'changed,' *i. e.* directed the exchange.

382. χέρεια, = χερείονα, like πλέες for πλέονες (see on 2. 129).

386. τῷ . . . μιγῆναι, 'to meet it' (the sword).

οὐ θέμις, 'it may not be,' it is not to be thought of.

389. **τάνυσσαν**, see on 13. 358-360.
391. **ὁ μὲν**, *i. e.* Hector, the *last* mentioned, by Chiasmus (13. 762).
392. The sea rises and dashes on the shore in sympathy with Poseidon as the god of the sea.
395. **πόντος** in Homer always means the deep sea.
399. **μάλιστα**, 'more than all,' qualifies **μέγα βρέμεται**.
403. **οἱ** is *Dat. ethicus* (§ 38, 1): Ajax 'was turned (so as to be) in a straight line for him,' so that he (Hector) had him right in the line of his throw.
404. **τῇ ῥα**, with **ἀκόντισε** (l. 402), 'shot his spear at the place where —.'
- τελαμώνε**, 'the two baldricks,' which both passed over the right shoulder. The shield in Homeric times hung from the neck; cp. 13. 407.
409. **τόν** governed by **βεβλήκει** in l. 412, where the sentence is taken up again: see on 13. 197.
410. **τά ῥα πολλά**, 'one of the many which,' as Od. 5. 422 (**κῆτος**) **οἷά τε πολλά τρέφει κλυτὸς Ἀμφιτρίτη**: Od. 6. 150 **εἰ μὲν τις θεὸς ἔσσι τοῖσιν οὐρανὸν εὐρὺν ἔχουσιν**.
411. **ἐκυλίνδετο**, 'were rolling about.'
- τῶν ἐν αἰέρας** repeats **χερμαδίφ**.—'with one of these in his hands.'
413. **ἔσσευε**, 'sent spinning.' **περὶ δ' ἔδραμε**, sc. **Ἴκτωρ**.
419. **ἔγχος**, his second spear, cp. l. 402. **ἑάφθη**, see 13. 543.
428. **αὐτοῦ**, with **πάροιθεν**.
436. **ἀμπνύνθη**, 'came to himself': see on 5. 697.
449. **τῷ**, *Dat.* with **ἦλθεν ἀμύντωρ**.
452. **ἔσχεν**, 'held on,' 'kept its way.'
455. **πηδῆσαι**, 'has leaped.'
456. **κόμισε**, 'has received.'
457. **αὐτῷ σκηπτόμενον**, 'taking it for his staff': **αὐτῷ** is emphatic, the staff 'as it was,' ready to his hand; he would need no other on the way to Hades.
461. **καρπαλίμως**, with **ἀκόντισε**.
463. **λικριφίς**, 'sideways.'
465. **συνεοχμῷ**, 'the joining' (**συν-έχω**).
466. **νείατον**, 'the last,' in this case the highest.
474. **γενεήν**, 'in descent,' 'kinship,' *i. e.* he had a family likeness.
477. **ὁ δ' ὕφελκε**, = **ὑφέλκοντα**, 'as he was dragging him away.'
- ποδοῖν**, *Gen.*, 'by the feet.'
479. **ἰώμωροι**, 'arrow-heroes,' mere archers: see on 4. 242.
482. **εὔδει**, ironically of death.
484. **ἄτιτος**, 'unpaid.' The long **ι** is against all analogy, see 13. 414. The common reading is **καὶ κέ τις**, but there is also MS. authority for **καὶ τέ τις** and **καὶ τις**. With this evidence we are entitled to restore

the τε (see § 49, 9), and the Homeric order καί τις τε (cp. Lat. *quisque*).

485. ἀρῆς ἀλκτῆρα. The phrase recurs in 18. 100, 213. In all three places Aristarchus read Ἄρεω, Zenodotus ἀρῆς: the MSS. generally give ἄρεως here and in 18. 213, but ἀρῆς in 18. 100. ἀρῆς is supported by the recurring phrase ἀρὴν ἐτάροισιν ἀμύνειν (12. 334., 16. 512, &c.).

491. Ἑρμείας, as god of herds (νόμιος, ἐπιμήλιος).

493. θέμεθλα, the 'root' or 'bed' of the eye.

498. αὐτῇ, 'as it was,' helmet and all: cp. 8. 24., 9. 194.

499. φῇ κώδειαν, 'like a poppy-head': on φῇ see 2. 144.

500. πέφραδε, 'bade them mark it,' not quite the same as ἔδειξε.

503. οὐδὲ γὰρ ἡ marks a contrast to πατρὶ καὶ μητρὶ = 'for (as they will not, so) neither will —.'

504. ἀνδρὶ ἐλθόντι = 'by her husband's coming,' the Dat. being instrumental.

508-522. The appeal to the Muses in l. 508 and the list of Trojans slain by Greek chieftains are both indications that we have reached an important turning-point in the story.

516. Ἀτρεΐδης, viz. Menelaus.

522. ἀνδρῶν τρεσσάντων, 'when men have taken to flight,' Gen. Abs. For τρέσαι, 'to run away,' cp. Ildt. 7. 231 ὄνειδος τε εἶχε ὁ τρέσας Ἀριστόδημος καλεόμενος.

BOOK XV.

IN this book the reaction in favour of the Greeks is suddenly brought to an end; the position of the armies is soon restored to that which they occupied when Poseidon interfered; and finally the Trojans press on to the Greek ships, and **all but** set fire to one of them. Thus the decisive moment is reached which is to bring Patroclus again to the field.

The action is simple in its general outline. It begins with scenes on Ida and Olympus, which show us the gods submitting with much ill-humour to the will of Zeus. The rest of the book traces the gradual progress of the Trojan attack: except that the poet turns aside for a few lines in the middle of the book to describe Patroclus hastening back to Achilles with the object of urging him to come to the rescue of the Greeks. The digression serves to mark the last stages of the Greek defence, and to allay the impatience with which we are now awaiting the crisis of the poem. The argument is as follows:—

Zeus awakes, and seeing the position of affairs rebukes Here and sends her to Olympus, to bid Iris and Apollo come to him. Ares, hearing of the death of his son Ascalaphus, is about to go down to avenge him, but is restrained by Athene (ll. 1-148).

Iris is sent by Zeus to Poseidon, who makes his submission (ll. 149-219). Apollo is next charged to restore Hector to strength, and drive the Greeks back to the sea. Hector accordingly returns to the battle. The Greeks on the advice of Thoas fall back: Apollo leads on the Trojans, levelling the rampart. The Greeks prepare to defend the ships, while the Trojans attack with their chariots (ll. 220-319).

Patroclus leaves Eurypylos to return to Achilles (ll. 390-404).

The battle is in suspense, while Ajax and Hector are opposed. Ajax is aided by Teucer with his arrows, also by Menelaus and Antilochus. At length the will of Zeus prevails, and the Greeks are forced back from the outer line of ships (ll. 405-652).

The final conflict is engaged within the camp. Ajax leaps from one ship to another, encouraging the Greeks to defend the tents. Hector fastens upon the ship of Protesilaus, and calls for fire. Ajax is forced back from the deck to the stern, but continues to repel the Trojans who endeavour to set fire to the fleet (ll. 635-746).

The references in this book to the main subject of the Iliad are unusually full. In the opening dialogue Zeus declares to Here his resolution to fulfil the prayer of Thetis (ll. 74-77). The promise which Zeus gives to Apollo,—that when the Greeks have been driven to the Hellespont he will himself bethink him of ways by which they may recover from their distress (ll. 234, 235),—may be regarded as a vague foreshadowing of the action of Patroclus and Achilles. Then we have the passage about the return of Patroclus (ll. 390-404). Again, in the final attack, Zeus is represented as looking for the flame of a burning ship, as the sign that the prayer of Thetis has been fulfilled (ll. 596-600).

The connexion with the immediately preceding books is maintained by the absence of the three wounded kings, and the confinement of the gods to Olympus, except under the direct commands of Zeus. The reference to Ares in the thirteenth book is taken up again (l. 110), evidently for the purpose of bringing out this element in the situation. The chief actors are the same—first Hector and Ajax, then Antilochus, Menelaus, and Teucer: but Ajax, son of Oileus, does not appear.

Hentze observes in his *Introduction* to the book, p. 94) that perhaps there is no part of the epic which in regard to arrangement of incidents and internal connexion (*Motivierung*) has raised so many difficulties as this. And certainly there is no part of his commentary which places before us a greater number of views and suggestions, proceeding from

scholars who seek either to smooth away discrepancies by striking out passages as interpolated, or to use these discrepancies as proof of different date or authorship. The following are some of the chief points which have been discussed :—

1. When Hector returns to the battle (ll. 262–280), Thoas advises the Greeks to retreat. The ‘multitude,’ he says, should return to the ships, while the best warriors withstand Hector. Yet the following lines indicate that the whole army keeps up the fight ; cp. l. 312 Ἀργεῖοι δ’ ὑπέμειναν ἀολλέες, also the mention of arrows, which were not the weapons of the chiefs (l. 313), and the comparison to a herd attacked by wild beasts (l. 323). The contradiction perhaps would disappear if we knew how an army in Homeric times would effect its retreat behind fortifications. We may infer that it would fall to the chiefs to cover the movement ; but some support from the λαός might still be needed.

2. When Hector and the Trojans a second time pass the Greek rampart, they do so with their chariots (l. 385), for which Apollo has smoothed the way. Then ensues a battle in which the Trojans attack in chariots, while the Greeks mount on their ships (οἱ μὲν ἀφ’ ἵππων, οἱ δ’ ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες). And when Hector and Ajax meet they fight over a ship (μῆς περὶ νηός, l. 416). Yet in the same context we hear of squadrons (φάλαγγες, l. 408 and l. 448), masses of men (ἀολλέες, l. 494), and hand to hand fighting (l. 510), as though both armies were in the open field. So, a little later, the Greeks protect their ships with a ‘barrier of bronze’ (l. 566),—language which would not naturally be applied to men posted *on* the ships. Probably, however, the difficulty arises from a too narrow interpretation of the phrases ἀφ’ ἵππων and ἀπὸ νηῶν. The Homeric ‘horseman’ did not keep to his chariot, but mounted and dismounted as the occasion required ; nevertheless he would be said to fight *from* a chariot. So doubtless in the defence of a line of ships drawn up on shore, which was evidently a recognised branch of tactics, we may presume that the defenders would be said to fight *from* the ships : but it does not follow that they were all on board. The analogy of the chariot rather suggests that in this kind of fighting the art lay in the use of the ship as a post of vantage or of retreat. As such it was superior in size and stability, as we see from the use of much larger spears (ναύμαχα)¹ : while the chariot had the advantage in the power of movement.

3. In the passage relating to Patroclus (ll. 390–404) it is said that he remained with Eurypylus as long as the Greeks and Trojans fought about the wall, but when he perceived the Trojans rushing at it, and the

¹ Helbig is of opinion that these spears were only used in the species of fighting now in question, not in naval battles properly so called. See on l. 389.

cry and flight of the Greeks, he hastened to Achilles. Here, apparently, fighting about the wall (τείχεος ἀμφεμάχοντο) is distinguished from attacking it (τείχος ἐπεσσυμένους). It may be that the text is in fault, and that we ought to read νηυσὶν ἐπεσσυμένους, as elsewhere (cp. l. 593). But the words as they stand are intelligible if we take them with the next clause (ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε), and regard it as expressing the main point:—‘when he perceived that the Trojan attack had ended in their victory and the flight of the Greeks.’

4. The same passage raises a doubt which affects the whole question of books XIII–XV. As the story is told, the Trojans are represented as having *twice* passed the Greek rampart, first at the end of book XII, again in book XV. At which of these points did Patroclus leave the tent of Eurypylus? Taken by itself the language now used would be understood of the first time that the rampart was stormed:—or, rather, it implies that such an event had only happened once. In the context, however, it can only refer to the immediately preceding description of the Trojan advance (cp. l. 384 ὡς Τρῶες . . . κατὰ τεῖχος ἔβαινον with l. 395 τεῖχος ἐπεσσυμένους ἐνόησε Τρῶας). The inference drawn by many scholars is that in the original poem there was only one storming of the rampart, consequently that the whole episode of the interference of Poseidon and Here is a later addition. The alternative hypothesis—surely a more probable one—is that the poet has not felt it necessary to remind his hearers that the rampart had been already stormed. As a step in the course of events that success had been cancelled by the intervention of Poseidon and Here. The language used favours this view. When it is said that Patroclus waited so long as the Trojans and Greeks

τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,

the words seem intentionally wide, and intended to cover everything that happened before the attack reached the ships.

5. The last stage of the Greek defence is reached when they are driven from the outer line of ships, as is related in ll. 592–654. The first words of this passage have been objected to. They tell us that the Trojans ‘rushed upon the ships’—whereas the attack upon the ships had then been going on for some time. This however involves no contradiction. The tense is the imperfect (νηυσὶν ἐπεσσεύοντο), which does not imply a *new* event, and the words are to be read with the next clause—Διὸς δ’ ἐτέλειον ἔφετμάς, κ.τ.λ. A later writer would say that ‘the attack which was going on began to prevail’: Homer makes this into two clauses,—‘the attack went on, the Trojans prevailed.’

It would seem, on the whole, that the difficulties now in question arise from our ignorance of the conditions of Homeric warfare, or from the tendency to lay undue stress on isolated expressions. For cases in which there is some reason to suppose interpolation see the notes on ll. 63 ff., l. 214, ll. 263–268, ll. 668–673.

3. παρ' ὅχεσφιν. The chariots had been left on the other side of the trench before the *τειχομαχία*, see 12. 76 ff.

10. ἀπινύσσων, 'lying senseless.'

13. Δεινά qualifies the phrase ὑπόδρα ἰδών, = 'with a fearful scowl.'

14. κακότεχνος, with δόλος.

17. ἐπαύρηαι, ἰμάσσω. Subj. of deliberation § 29, 3', though grammatically the clause is dependent.

18. The want of a caesura might be easily cured by reading ὅτε τε κρέμω, but possibly the unusual rhythm is intended to answer to the sense, by suggesting the idea of *swinging* in the air.

22. παρασταδόν, nearly = παραστάντες, 'at close quarters'; cp. l. 105 ἄσσον ἰόντες. The opposite word is ἀποσταδόν l. 556'.

λάβοιμι, Opt. § 34, 1, *b*.

23. ἵκηται, the Subj. after a past Tense generally implies that the event is still future (§ 34, 2, *c*'). Either this is meant here—of course ironically,—or the Opt. ἵκοιτο should be read.

24. ἀνίει, 'let go its hold of,' 'left.'

33. ἦν is cognate Acc., § 37, 2.

37. τό, § 47, 2, *b*: see on 1. 340. ὅς τε, Masc. by attraction to the predicate ὄρκος.

41. μή is the negative used in swearing: it belongs only to the words δὲ ἔμην ἰότητα. Cp. 10. 330., 19. 261 (note).

45. παραμυθησαίμην, without ἄν, because the Opt. expresses *concession*, 'I am ready to advise,' § 30, 4. But in 9. 417 καὶ δ' ἂν . . . παραμυθησαίμην = 'I should advise.'

58. παυσάμενον, Acc. because it goes with ἰκέσθαι, 'that he cease from war and go,' see on 14. 162.

63 ff. The next few lines give a picture that does not answer to the course of events. The Greeks never reach the ships of Achilles; the *παλίωξις* does not begin with the death of Hector (see 15. 601 ff.),—on the contrary, the death of Hector causes a long pause in the war; finally, the taking of Troy lies quite outside the action of the Iliad, and certainly cannot fix the point at which Zeus will cease his anger (l. 72 τὸ πρὶν δ' οὗτ' ἄρ' ἐγὼ πᾶν ὅλον). It is clear that ll. 64-71 are an interpolation. The *παλίωξις* is suggested by l. 601.

66. Ἰλίου, § 19, 3.

71. This may refer to the Wooden Horse, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ (Od. 8. 493).

Ἴλιος is elsewhere Fem.; we may read αἰπύν, as Faesi suggests, comparing 19. 97 Ἥρη θήλυς ἐοῦσα.

80. The use of ἄν in a simile is irregular, § 33, 1, *b*.

82. εἶην, Opt. of wish. μενοινήησι πολλά, 'forms many desires,' of going from place to place.

86. δεικανώνντο, 'welcomed,' 'pledged,' see on 4. 4.

87. Θέμιστι, with δέκτο, 'took for Themis,' *i.e.* in compliment to her.

90. βέβηκας, 'art afoot': the Pf. expresses simply the *attitude* of walking (§ 26), either coming or going. See on Il. I. 221.

97. πιφαύσκεται, 'puts forth,' allows to be seen as his deeds; cp. 12.

280 πιφανσκόμενος τὰ ἅ κῆλα.

103. ἰάνθη, 'softened,' 'cheered.'

νεμεσσηθείσα, 'in self-rebuke,' checking the rebellious temper; see on l. 211.

105. ἄσσον ἰόντες, see on I. 567.

109. ἔχετε, Imper.

110. ἔλπομαι, see on l. 288.

111. See 13. 518 ff.

116. ἰόντ', *i.e.* ἰόντα, see on l. 58.

124. διὲκ προθύρου, *i.e.* following Ares, who had already left the hall of Zeus.

128. αὐτως, *i.e.* without being the better for them.

129. αἰδώς has a vague meaning, 'sense of fitness,' 'discretion' (in a moral sense): see on 13. 121.

130. οὐκ αἶεις, 'hast thou not heard'; for the tense see the note on ἀκουέμεν, 14. 125.

136. κυδοιμήσων 'to drive in wild confusion.'

153. θυόεν νέφος, cp. 14. 350.

154. πάροιθε Διός, with στήτην.

155. For σφωῖν Heyne rightly proposed σφωε: so Cobet, *Misc. Crit.* p. 258.

οὐδὲ ἔχολώσατο, *i.e.* was right well pleased, § 59.

162. The combination εἰ οὐκ (= εἰ μὴ) is regular in Homer, but only when the verb is in the Indicative: cp. Il. 4. 160., 9. 435., 20. 129.

164. μὴ ταλάσσει, construed with φραζέσθω, 'let him take heed,' as with a verb of fearing.

167. ἴσον is adverbial, 'alike,' 'on equal terms,' see on I. 187.

171. αἰθρηγενέος, 'born of clear skies,' because the north wind comes with clear weather.

185. ἀγαθός περ ἑών is put in apologetically, like our 'with all respect.'

189. πάντα, with τριχθά, as in phrases with numerals, such as δέκα πάντα, 'ten in all' (19. 247).

191. παλλομένων, partitive Gen., 'of us when we drew lots': cp. Hdt. 3. 128 παλλομένων δὲ λαγχάνει ἐκ πάντων Βαγαῖος.

194. οὐ βέομαι, 'I will not live': βέομαι or βέομαι is 2 Aor. Subj. from the root *giv*, Gr. βι- (βί-ος). The true form is perhaps βίομαι (cp. *πίομαι*), which is preserved in the MSS. of the Homeric hymn to Apollo, l. 528. For the Subj. with οὐ see § 29, 6.

Διὸς φρεσίν, 'by the mind of Zeus,' *i.e.* at his will. Perhaps the literal meaning is 'by means of the φρένες—the vital organs—of Zeus': to 'live with the heart' of another being a phrase for absolute dependence (cp. our 'not able to call his soul his own').

196. δειδισσέσθω, 'threaten,' 'bully,' see on 2. 190.

197. The Datives θυγατέρεσσιν and υἱάσι are construed with βέλτερον εἶη, though in sense they belong rather to the Inf. ἐνισσέμεν: 'it were better (more fitted) for his daughters and sons, to scold them,' = 'better to scold his daughters and sons.' See on 7. 409. The reference is doubtless to Athene and Ares, who were also in the battle. The Opt. without κεν expresses *concession*: 'let him, if he likes, scold.'

202. φέρω is Subj., 'am I to bear?'

203. μεταστρέψεις, Intrans.

204. Ἐρινύες, see on 9. 456. ἔπονται, 'attend upon,' 'are at the service of.'

207. This line is referred to in Pind. Pyth. 4. 494 ἄγγελον ἐσλὸν ἔφα [sc. "Ὅμηρος"] τιμὰν μεγίσταν πράγματι παντὶ φέρειν.

209. ἄν is out of place here, as the meaning is general, not referring to a future case. The original doubtless was ὁππότε (F) ἰσόμορον.

ὁμῇ πεπρωμένον αἶσῃ is an epexegetis of ἰσόμορον: lit. 'destined with like portion,' *i.e.* 'one to whom a like fortune is given.'

211. νεμεσσηθείς, 'with self-rebuke,' *i.e.* repenting of his purpose of resisting Zeus. For this sense of νεμεσάζομαι cp. Od. 2. 64 νεμεσσήθητε καὶ αὐτοί, ἄλλους δ' αἰδέσθητε κ.τ.λ. So νεμεσίζομαι in Od. 1. 263., 2. 138.

212. θυμῷ, 'in my heart,' *i.e.* in earnest, not with words only.

214. This line is doubtless an interpolation, suggested by the θεομαχία of book XX—the only place where Hermes and Hephaestus are ranked as enemies of Troy.

215. πεφιδήσεται, Fut. with αἶ κεν.

224. ἡμέτερον, cp. 13. 257.

ἐπύθοντο, of hearing the actual noise: cp. 20. 61-66.

227. ἔπλετο, cp. 14. 95.

νεμεσσηθείς, see on l. 211.

228. χεῖρας, with ὑπόειξε, an unusual construction.

230. τῇ, 'therewith,' is the reading of the best MSS.: others have τήν. The construction with the principal verb is generally preferred to that of the participle.

240. νέον, 'newly,' *i.e.* lately. ἰσαγείρετο, 'was collecting again,' 'recovering.'

242. νόος, 'the purpose'; Zeus here acts without instruments, by his mere will.

245. ἦσ', *i.e.* ἦσαι.

247. Join τίς θεῶν; 'who of the gods?'

ἀντην, 'face to face'; = 'who is speaking to me and asking?'

248. οὐκ αἶεις; 'art thou not aware?' see on l. 130.

252. αῖον, 'breathed out.'

258. ἱππεῦσιν, the Dat. with ἐποτρύνω is unusual.

263-268. This simile has been already used in 6. 506-511 to describe the return of Paris to the field. It is less appropriate here as a description of the movements of a commander in rallying his forces (ἐποιοχόμενον στίχας ἀνδρῶν, l. 279). But perhaps the poet meant it to apply only to Hector's rush to the scene of action, from the ford of Xanthus where he had been carried (14. 433 ff.). If so we should write in l. 270 ὀτρυνέων ἱππῆας—a reading mentioned by the scholiasts.

273. ἡλίβατος, only used as an epithet of πέτρῃ. It probably meant 'without moisture' (λείβω, λιβάς, &c.), being related to ἀλίβας, 'a skeleton,' as ἄδμητος to ἀδάμας, ἀκάματος and ἄκμητος to ἀκάμας. Cp. our phrase 'dry as a bone.'

274. αἰσιμον, 'fated,' 'their lot.'

275. ὑπὸ ἰαχῆς, 'because of, roused by, their cry.'

276. εἰς ὁδόν, with ἐφάνη (which implies motion).

277. ἦος μέν, 'so far,' explained by αὐτὰρ ἐπεὶ κ.τ.λ. to be = 'till they saw Hector': cp. 13. 143.

282. ἄκοντι, 'with the lance,' i. e. in wielding it.

284. περὶ μύθων, lit. 'over words,' for superiority in the play of words; as Od. 8. 225 ἐρίζεσκον περὶ τόξων. The reference is probably not to the serious debate of the Agora, in which the elders took the chief part: cp. Hdt. 6. 129 ὥς δὲ ἀπὸ δείπνου ἐγένοντο οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον.

287. οἶον δῆ, see on 13. 633.

288. ἔλπετο, lit. 'was comforted,' 'was pleased to think.' This is the original sense of ἔλπομαι, cp. Lat. *volut-pas*.

297. πρῶτον, with ἀντιάσαντες.

299. θυμῷ, with δείσεσθαι.

301. For this use of ἀμφί see on 3. 146-148.

305. ἡ πληθύς, Art. of contrast, cp. 2. 278.

309. ἀμφιδάσειαν, 'thick all round,' viz. with tassels, cp. αἰγίδα θυσσανόεσσαν (l. 229).

310. ἐς φόβον ἀνδρῶν, in a concrete sense = 'to the scene of flight'; cp. ἐς πόλεμον φορέειν (l. 533).

316. ἐπαυρεῖν, 'to reach,' 'take hold of,' cp. 11. 391.

320. κατ' ἐνώπα ἰδών, 'looking in the face,' 'placing himself face to face with.' ἐνώπα is an Acc. Sing., like the simple ὦπα in the phrases εἰς ὦπα ἰδέσθαι, &c.

321. τοῖσι δέ, apodosis, the δέ repeating the αὐτὰρ of l. 320.

326. ἀνάλκιδες, 'without making a defence,' 'helpless.'

328. κεδασθείσης ὑσμίνης, 'the close order of battle being now broken,' cp. l. 303 ὑσμίνην ἤρτυνον.

330. τὸν μὲν, viz. Arcesilaus, the *last* mentioned (13. 762'.

Lines 333-336 are repeated from 13. 694-697.

344. καὶ σκολόπεσσιν is subordinate in sense to τάφρῳ, 'the trench with its palisade'; hence ὀρυκτῇ is construed with τάφρῳ only.

350. λελάχωσι, Subj. with οὐ as an emphatic negative, § 29, 6.

354. ἔχον, 'guided.'

357. ἐς μέσσον, *i.e.* of the trench, so as to fill it up.

γεφύρωσεν, 'embanked'; γέφυρα in Homer means a mound or dam, not a bridge.

360. πρὸ δ' Ἀπόλλων, sc. ἔβαινε, understood from προχέοντο.

362. ψάμαθον, sc. ἐρείπη, or a similar verb understood out of ἔρειπε.

363. ἀθύρματα, 'a plaything,' *i.e.* of the sand.

364. ἀθύρων, 'playing': we should make this the principal verb, 'amuses himself with levelling it again.'

365. ἦϊε, an epithet of unknown meaning.

369. εὐχετώοντο. We expect a Participle, answering to κεκλόμενοι, see § 58, 1, also the notes on 3. 79., 8. 347.

371. χεῖρ', *i.e.* χεῖρε.

372. ἐν Ἀργεῖ περ, 'in Argos,' not merely here: the point being that they did not start without the promise of return from Zeus.

382. καταβήσεται, 1 Aor. Subj.: so in l. 384 κατὰ τείχος ἔβαινον, 'passed over the wall.'

389. ναύμαχα, Nom. from the attraction of the clause τὰ . . . ἔκειτο. Naval battles are unknown in Homeric times; 'ship-fighting' weapons, however, were needed for such a defence as the Greeks were now making.

κολλήεντα, 'made with clinchers,' *i.e.* of pieces clinched together: cp. l. 678.

391. τείχεος, Gen. because ἀμφεμάχοντο here means 'fought about,' *i.e.* disputed the possession of.

393. λόγοις, 'with talk': the word λόγος occurs only here and in Od. I. 56.

394. ἀκέσματα, with ὀδυνάων, 'as means of healing the dark pains.'

409. μιγήμεναι, 'to get among.'

410. στάθμη, 'a rule.'

412. σοφίης, 'art': the word only occurs here, and the Adj. σοφός is post-Homeric.

415. ἄντ', *i.e.* ἄντα. This line should follow the preceding one closely.

418. The force of γε is to show that ἐπέλασσε is to be taken strictly, 'brought up to the ship, but no further.'

426. στείνει, 'press,' 'hard struggle.'

428. ἀγῶνι, 'gathering,' or 'place of gathering'; this is the original sense of ἀγών, cp. 24. 141 ἐν νηῶν ἀγύρει.

438. ἔνδον ἔόντα, see on 13. 363.
441. ὤκύμοροι, 'swift in bringing fate': generally it means 'suffering a swift fate,' 'short-lived.'
443. παλίντονον, see on 8. 266.
447. πεπόνητο, 'was busied.'
450. ἱεμένων, partitive Gen., with οὐ τις.
456. εἰσορώοντα, 'keeping him in view,' watching the battle.
460. ἀριστεύοντα, 'as he was proving himself the ἀριστεύς,' the hero of the day.
465. ἐπὶ τῷ ἑρύνοντι, 'as he (Teucer) was drawing it on him (Hector).'
467. ἐπικείρει, 'cuts short,' brings to naught.
468. ὃ τε, 'in that,' 'in respect that,' § 48, 2: the snapping of the string is a proof that a god is working against him.
473. μεγήρας, 'taking up a grudge': cp. 13. 563.
476. μὴ ἔλοιεν, deprecatingly, 'let us at least hope that they will not take': see on 8. 512.
484. βλαφθέντα, 'broken down,' 'failing': cp. 16. 331.
489. Διόθεν, 'by power from Zeus'; this is the only Adverb in -θεν formed from the name of a person.
490. Διὸς ἀλκή, 'the valour that is from Zeus.' ἀνδράσι, 'among men'; *i.e.* it is easily seen in man when Zeus gives or takes away valour.
491. κῦδος ὑπέρτερον, 'the glory of overcoming' (cp. 12. 437).
492. οὐκ ἐθέλησιν, 'refuses,' a single notion, hence οὐκ is admissible.
496. This passage was often imitated, *e.g.* by Callinus, 1. 6:—
 τιμῆν τε γάρ ἐστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
 γῆς πέρι καὶ παίδων κουριδῆς τ' ἀλόχον
 where τιμῆν τε καὶ ἀγλαὸν is an amplification of the Homeric οὐ αἰεὶς. Cp. also Tyrt. x. 1 ff., Simonid. fr. 105.
502. ἄρκιον, 'sure': see on 2. 393, and cp. 13. 773 νῦν τοι σῶς αἰπὺς ὄλεθρος.
505. ἐμβαδόν, 'on foot.'
508. γε emphasises ἐς χορόν, contrasting it with μάχεσθαι.
510. ἡ αὐτοσχεδὴν μῖξις is in Apposition to τοῦδε, so that the Comparative has both constructions: cp. Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον ἢ ὄθ', κ.τ.λ.
511. ἢ—ἢέ, 'either—or.' ἕνα χρόνον, 'once for all.'
513. ὦδ' αὐτως, 'thus without change,' thus hopelessly.
517. πυλίων, 'champions,' see on 11. 49.
520. ὑπαιθα, 'from before him' (lit. under).
528. ὅς, sc. Dolops.
530. γυάλοισιν ἀρηρότα, 'well-fitted with its plates,' *i.e.* consisting of (two) plates well fitted together.
536. κύμβαχον, 'the head' or 'top.'

537. αὐτοῦ, 'from him' Dolops'. Some refer it to κύμβαχον.

543. ἐλιάσθη, 'gave way,' 'sank' (headlong).

544. εἰσάσθην, from εἶμι, 'made a move forward,' cp. l. 415.

545. κασιγνήτοισι, 'kinsmen'; Melanippus was cousin to Hector.

547. ὄφρα μὲν, 'for a time,' *i. e.* 'till the time came,' referring to αὐτὰρ ἐπεὶ κ.τ.λ., cp. l. 13. 143.

555. περὶ ἔπουσι, 'deal with,' 'handle.'

556. ἀποσταδὸν μάρνασθαι, 'to fight holding aloof, without coming to close quarters,'—here perhaps a euphemism for declining battle, like our 'fight shy' (§ 60): but cp. l. 17. 375.

557, 558. πρὶν γ' ἢ—ἢ—. The speech continues in the ironical vein: 'we cannot decline battle before we either slay or are slain,' meaning 'we cannot decline at all, but must either' &c. There is a somewhat harsh change in the clauses ἢ—ἢ—, since Ἀργείους must be understood as Object to κατακτάμεν and again as Subject to ἐλείν. However the main antithesis, 'slay or be slain,' is clearly given by the verbs κατακτάμεν—κτάσθαι.

561-564. These lines are repeated from 5. 529-532.

566. ἐν θυμῷ ἐβάλοντο, 'took to heart,' 'gave heed to.'

569. οὐ τις νεώτερος, = οὐ τις τῶν νεωτέρων: σείο is governed by θάσσω in the next line; 'none of the younger warriors is swifter or so mighty.'

571. εἰ . . . βάλοισθα, a form of wish, here equivalent to an exhortation, cp. l. 111, 222. The ending -σθα is very rare in the Opt., see § 2.

575. ἀνδρὸς ἀκοντίσσαντος, with ὑπό, 'from before the spear-throw.'

580. βλημένῳ, Aor. 'which has just been struck.'

581. ἐτύχησε βαλὼν, = τυχήσας ἔβαλε l. 189, 'has hit his mark (ἐτύχησε) and so wounded.'

587. ἀμφὶ βόεσσι, 'over the oxen,' in an attack on them; cp. l. 633 βοὸς ἀμφὶ φονῇσι.

598. ἐξαισίον, 'not according to αἶσα,' 'undue,' 'monstrous.' Or perhaps simply 'out of the ordinary course,' turning aside the natural order of events. With the former interpretation the word is one of the few traces of the poet's sympathy for the Greeks.

599. πᾶσαν is emphatic, 'accomplish to the full.'

602. ὀρέξειν. The MSS. vary between this form and the Aor. ὀρέξαι: the context seems to require a Future Infinitive.

605-637. In this description of Hector's attack we may distinguish three successive stages, each illustrated by a striking comparison. First his furious onset is met by unbroken ranks, compared to a rock beaten upon by wind and waves (ll. 605-622). Then he fills them with terror, as a great wave falling upon a ship makes the sailors tremble (ll. 623-629). At length he breaks in, as a lion dashes into a herd of oxen, and slays one, while the rest are put to flight (ll. 630-638).

609. μαρναμένοιο, 'as he fought,' Gen. with **κροτάφοισι**.

614. ὑπὸ Πηλεΐδαο βίηφι, 'at the hands of the son of Peleus' (Πηλεΐδαο βίη = Πηλεΐδης).

618. ἴσχον, 'held their ground.'

620. κέλευθα, 'coming'; the Plur. has the force of an abstract.

625. ὑπὸ νεφέων, 'rising up under the clouds,' as 16. 374 ὕψι δ' ἄλλα σκίδναθ' ὑπὸ νεφέων. The picture suggested is that of the wave seen against the clouds as it is about to fall.

626. Most MSS. have ἀήτης, but ἀήτη was the reading preferred by the ancient critics, and is found in Ven. A. **δαινός** with a Fem. substantive is defended by the similar use of **κλυτός** Il. 2. 742., Od. 5. 422; but the word is suspicious on another ground, viz. that it usually lengthens a preceding vowel, as if δφεινός (*Hom. Gr.* § 394).

628. τυτθόν, 'by a little,' 'hardly.'

630. ὃ γε, Hector: the form of the sentence is changed after the simile (1. 637 ἐφόβηθεν ὕφ' Ἑκτορι, so that ὃ γε has no verb. This anacoluthon is softened by the Nom. **λέων** at the beginning of the simile: see § 58, 4.

631. εἰαμενῇ, 'flat-lying land,' cp. 4. 483.

634. πρώτῃσι καὶ ὑστατίησι, *i.e.* now with the foremost, now with the hindmost.

635. ὁμοστιχάει, 'ranges himself with.'

640. ἀγγελίης, according to some ancient grammarians a Nom. = ἄγγελος, but see on 3. 206.

641. τοῦ . . . ἐκ πατρός, 'from him as his father.'

642. ἀρετάς, cognate Acc. with ἀμείνων.

645. πάλτο, 'he was thrown against,' 'let himself be dashed against.'

646. ποδηγεκία, in the relatival clause, see on 13. 340.

647. βλαφθεῖς, 'caught,' see on 6. 39., 16. 331.

653. εἰσωποί, 'facing'; they (the Greeks) were now behind the first line of ships, and therefore had them in sight as they looked towards the Trojans. That this is the meaning seems to be shown by the next words, **περὶ δ' ἔσχεθον ἄκραι νῆες**, 'the furthest ships encircled them.'

656. αὐτοῦ, 'where they were.'

662. ἐπὶ μνήσασθε, Tmesis.

666. μηδὲ τρωπᾶσθε, return to a finite Verb: cp. 1. 369.

668-673. These lines were condemned by Aristarchus, on the ground that no darkness has been mentioned. The distinction that is made in 11. 672, 673 is also unsuited to the context, since all except Ajax had fallen back (**ἀφέστασαν**, 1. 675).

670. ἡμὲν—καί, for ἡμὲν—ἡδέ. **πρός**, 'in the direction of.'

677. ναύμαχον, see on 1. 389.

678. βλήτροισι, 'clamps,' or 'clinchers,' for fastening the several pieces together: cp. **κολλήεντα**, 1. 389.

679. *κελητίξιν*, 'to ride,' cp. *Od.* 5. 371, where Ulysses bestrides a plank *κέληθ' ὡς ἵππον ἐλαύνων*. It is evident from these passages that riding was known as a show performance, but it does not seem to have been in ordinary use: see on 10. 513.

680. *συναίρεται*, Aor. Subj., 'has harnessed together': for this sense of the word see on 10. 499.

681. *σεύας*, 'urging on their way.'

δίηται, 'drives at speed': so *διώκω*.

684. *ἄλλοτ' ἐπ' ἄλλον ἀμείβεται*, 'passes in turn to (*ἐπαμείβεται*) now one, now another,' cp. 6. 339 *νίκη δ' ἐπαμείβεται ἄνδρας*.

οἱ δὲ πέτονται, 'while they still fly on.'

685. *ἐπί*, as in *ἐπώχετο* (1. 676).

690. *αἴθων*, 'dark red.'

695. *χειρί*. This immediate personal agency is not elsewhere ascribed to Zeus: cp. 1. 242, where it is his *mind* which influences events.

705. *Πρωτεσίλαον*. As he was the first to be slain in the war (2. 701 ff.), so his ship is the first to be set on fire.

709. *ἀμφίς*, 'apart.' The MSS. have *οὐδέ τ' ἀκόντων*, but *τε* has no force here, § 49, 9: read *οὐδ' ἔτ'*.

713. *μελάνδετα*, 'bound with black,' with black *i.e.* iron bands to secure the hilt.

714. *ἀπ' ὧμων*, viz. when the warrior was not using his sword at the moment.

716. *οὐχί* is a form which only occurs here and in 16. 762. Zenodotus read *οὐκ ἐμεθίει*. Aristarchus rejected the form *ἐμεθίει*, but we do not know what he read: perhaps *οὐ τι*.

719. *ἡμαρ*, in a wide or metaphorical sense, 'day of requital'; see on 13. 98. For *ἄξιον* cp. 13. 446.

720. *νῆας ἐλεῖν* explain *ἄξιον ἡμαρ*, the requital of taking the ships.

721. *θέσαν*, cp. 1. 2 *ἄλγε' ἔθηκε. κακότητι*, cp. 13. 108.

729. *θρήνυν*, probably (as Mr. Leaf suggests) the bridge or gangway over the hold, connecting the after and fore decks.

730. *δεδοκημένος*, 'on guard,' 'at bay.'

735. *ἀοσσητήρας*, 'helpers,' 'comrades.' The root is *sek*, Gr. *ἐπ-ομαι*, Lat. *sequor*, *socius*.

736. *τείχος ἀρειον*, as 4. 407, 'a wall built for war.'

738. *ἐτεραλκεία*, = *ἐτέραν ἀλκὴν διδόντα*, 'giving fresh help,' able to furnish a reserve force: see the note on 7. 26. *δῆμος* does not properly mean the actual body of men (*λαός*), but the district which they belong to.

740. *κεκλιμένοι*, 'hard upon,' cp. 5. 709 *λίμνη κεκλιμένος Κηφισίδι*.

741. *ἐν χερσί*, 'in the strong hand': cp. 16. 630.

οὐ μελιχίη, 'not in lukewarmness.'

742. *ἔφεπε*, 'went to work,' plied his spear.

744. χάριν, Acc. describing the sum or result (§ 37, 3), 'the pleasure of Hector who had commanded it,' i.e. yielding compliance to Hector's command.

BOOK XVI.

WITH the sixteenth book the story of the Iliad returns once more into its main channel. The sense of expectancy roused by the vicissitudes and delays of the preceding books is fully satisfied; and from this point to the end of the poem the march of events is not sensibly interrupted. The argument of the book is simple; it is as follows:—

Achilles allows Patroclus to go with the Myrmidons to the aid of the Greek army, warning him not to pursue the Trojans too far. Meanwhile Ajax is at length forced to retreat, and a Greek ship is set on fire (ll. 1-129).

Patroclus, wearing the armour of Achilles, falls upon the Trojans, and forces them back from the burning ship. After some resistance he drives them across the trench, slaying many (ll. 130-418).

The Lycian chief Sarpedon comes to the rescue. Zeus wishes to save his life, but yields to Here, and suffers fate to take its course. Sarpedon is slain by Patroclus. His companion Glaucus is healed by Apollo of the wound which he received in the *τειχομαχία*, and defends the body. The battle which follows ends with the flight of the Trojans. Zeus commands Apollo to send Sleep and Death to carry the body of Sarpedon home to Lycia (ll. 419-683).

Patroclus forgets the warning of Achilles and pursues the Trojans to the city wall. Hector is encouraged by Apollo to attack him. Patroclus slays Hector's chariot-driver, Cebriones: a long battle follows over his body. At length Patroclus is disarmed by Apollo, and slain by Euphorbus and Hector (ll. 684-857).

The sixteenth book is in some respects the most important in the Iliad. The episode which it relates—the *Patrocleia* or story of the victorious career and death of Patroclus—is of the highest tragic interest, and is also the poetical device by which the *dénouement* or 'untying of knots' in the story of the Iliad is brought about. The 'knots' or dramatic problems which meet us in the earlier part of the poem are mainly two, viz. (1) what is to be the result of the defeat which Zeus is bringing upon the Greeks? and (2) how is the wrath of Achilles to be appeased? In the natural course of things the victory of

the Trojans would mean the destruction of the Greek army, except Achilles and his men. The poet's task is to find a different issue from the position which he has created,—one that shall be at once interesting in itself, consistent with the memories or legends of the war, in harmony with the character of his hero, and springing naturally out of the previous circumstances. The story of the sixteenth book fulfils these requirements. The intervention of Patroclus at the supreme moment saves the Greeks: the death of Patroclus brings the wrath of Achilles to an end, quenched in the stronger passion of grief for his friend. Thus the book constitutes the pivot upon which the plot of the Iliad hinges. It opens an escape from the difficulties which up to that point have been closing round the Greeks; and it prepares the way for the events of the remaining books,—the victory of the Greeks, the reconciliation with Achilles, and the final appeasing of his spirit.

Along with the cardinal importance of the Patrocleia in relation to the structure of the Iliad, we have to notice its value in other ways for the development of the story. The agents and forces which it brings into play do not merely give a new turn to events, and lead to new combinations; they bring about a change in the whole position and circumstances of the hero. Achilles, who has been losing our sympathies by his arrogance and indifference to the distress of his countrymen, suddenly becomes an object of the profoundest compassion. Such a change, amounting to a *περιπέτεια* or complete reversal of fortune, has always been recognised as the most powerful source of dramatic effect. Moreover, the *ἀριστεία* of Patroclus forms an excellent prelude to the later battles. Coming after the defeat and humiliation of the other Greek chiefs, and before the final manifestation of the prowess of Achilles, it has the effect of an additional grade in a scale, a middle platform, by which the chief hero is set aloft, out of reach of all comparison with other warriors.

It remains to consider the means by which the leading incidents of the sixteenth book, the sending forth of Patroclus, and his death, are brought into connexion with the preceding narrative. Why is it, in the first place, that Achilles allows Patroclus to come to the aid of the Greeks, but will not aid them himself? And again, what is the necessity or ground for the determination of Zeus that Patroclus shall be slain? In regard to the former question it must be admitted that it is difficult to account for the action of Achilles on an intelligible principle, and still more difficult to trace any such principle in the text of Homer. What we do find in Homer is the art by which this want of motive is disguised. The sending of Patroclus in place of Achilles is first heard of in the eleventh book, where Nestor suggests a reason for it. 'If,' he says, 'Achilles is held back by fear of some warning given from Zeus, let him send thee forth' (II. 794 ff.). This is duly

repeated by Patroclus (16. 36 ff.), and Achilles at once answers that that is not the reason of his holding aloof from the war. But he gives no reason which does not equally tell against sending Patroclus. His answer is virtually the confession of the poet that there is no reason. Yet the two speeches (16. 20-100), though they do not logically account for the action of Achilles, nevertheless furnish it with a tolerable poetical motive. That is to say, the entreaty of Patroclus, and the reason which he gives, are sufficient to prepare us for what follows and to remove the sense of harshness which entire absence of motive would involve.

On the question of the death of Patroclus it is worth observing, that the poet takes pains to lead up to it, and even to suggest a cause which will bring it about. When Achilles first sends Patroclus to enquire as to the wounded Machaon, we are told that 'it was the beginning of evil for him' (11. 604). And when Patroclus addresses his entreaty to Achilles, 'he was destined to entreat death and fate for himself' (16. 44, 45). Then we have the more definite warning of Achilles, which we know will be disregarded, against pursuing the Trojans to the city (16. 91 ff.), with the reason given, that 'a god may step in—Apollo loves them right well.' These intimations serve not only to lay stress on the death of Patroclus as a crisis in the story, but also to soften the causeless nature of the event.

Among the subordinate actors of this book we have especially to notice the Lycian leaders, Sarpedon and Glaucus. These were prominent in book XII, but are not heard of in the intervening books XIII-XV. The fortunes of Sarpedon form in several ways the counterpart to those of Patroclus. The sense of being determined by an irresistible fate is the leading *motif* in both. Ajax, who is so prominent in the last books, is now in the background; but this is because he is especially a hero of defence.

4. αἰγίλιπος, an unexplained word.

7. δεδάκρυσαι, 'art in tears,' § 26.

22. τοῖον, referring to μὴ νεμέσα, 'such that you should not condemn me.' βεβίηκεν, 'holds in its power,' 'constrains.'

23-27 repeat Nestor's words, 11. 658-662; and similarly 11. 36-45 are a repetition of 11. 794-803. The events of books xii-xv are ignored.

30. φυλάσσεις, 'cherish,' used like τρέφω in Attic poets (e.g. Soph. Aj. 1124 ἢ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει).

31. αἰναρέτη, Voc., 'accursed in thy heroism.'

περ emphasises ὀψίγονος in contrast to Ἀχαιοῖσιν: Patroclus ironically asking if Achilles, in now leaving the Greeks to perish, is doing a service to some later generation.

33 οὐκ ἄρα ἦν, = 'is not, as we thought he was'; cp. 8. 163.

35. ὅτι, 'because,' gives the ground of the assertion just made; (I know that) 'the sea is your true mother, since you are so hard of heart.' Cp. the note on 4. 32, also *Hom. Gr.* § 269 (2).

36. θεοπροπίην ἀλεείνεις, 'shrink from a divine warning,' cp. 11. 794.

40. ὦμοιῖν, with θωρηχθῆναι, as l. 64 ὦμοιῖν τεύχεα δῦθι.

43. 'A little is a breathing-space,' i.e. a little space is enough to enable men to recover breath. ὀλίγη is Fem. by attraction to ἀνάπνευσις: see on 11. 801.

50, 51. Achilles does not necessarily mean that Thetis has told him nothing (cp. 9. 410-416): he only denies that anything she may have told him is the reason of his refusing to fight. So in the New Testament: 'Neither hath this man sinned nor his parents,' = 'it is not that this man hath sinned' (Prof. Packard, in the *Trans. of the Amer. Phil. Assoc.* 1876).

53. τὸν ὁμοῖον, 'his peer,' the Art. is used as with words of comparison, § 47, 2, d.

ἀμέρσαι, 'to do a mischief to,' 'spoil.' The literal sense of ἀμέρδω seems to be 'to dull,' 'to bedim,' hence 'to impair,' 'deprive of possessions or rights.'

54. ὃ τε, Art. as a Relative, referring to ἀνήρ.

προβεβήκη, 'stands forth,' is pre-eminent.

55. τό refers to the following sentence, the meaning being αἰνὸν ἄχος ἐστὶν ὅτι κούρην κ.τ.λ.

57. πόλιν, Lynessus, according to 2. 690 ff.

59. μετανάστην, 'a sojourner' (= the Attic μέτοικος): ἀτίμητον, because such a one could have no rights or assured position. The Acc. is governed by ἐκ (χειρῶν) ἔλετο: ἐξείλετο takes a double Acc. (15. 460., 17. 678).

60. προτετύχθαι ἑάσομεν, 'we will let them go their way,' i.e. put them away from us. The common explanation is 'let them have happened before,' i.e. 'treat them as past and done with'; but this is not the exact force of the expression. The Inf. προτετύχθαι is not = ὥσπερ προτετυγμένα, but = ὥστε προτετυγμένα εἶναι. And it is more natural to take πρό = 'forth,' 'away'; cp. προ-ίαψε (1. 3), προβέβηκε (of stars far on their course. 10. 252), πρὸ ὁδοῦ ἐγένοντο, 'had got forward on the way' (4. 382), &c.

οὐδ' ἄρα πως ἦν, = 'it may not be,' see on l. 33.

61. ἦ τοι, = Attic καίτοι, 'though I did think.' ἔφην need not refer to any actual speech; cp. however 9. 650-655.

62. ἀλλ' ὁπότ' ἂν δῇ, 'but only when': this form is more emphatic than the Inf. after πρίν.

66. ἀμφιβέβηκε, 'has settled round'; elsewhere ἀμφιβαίνω with a Dat. means 'to bestride' (a fallen warrior).

68. κεκλίεται, see on 15. 740.

69. ἐπὶ πᾶσα βέβηκε, 'has all come upon them'; the 'whole city' put for 'all the citizens,' as δῆμος (15. 738).

71. ἐναύλους, 'channels,' 'water-courses.'

72. This is one of the passages which Grote regarded as inconsistent with the Embassy of book ix. But Achilles does not refer to a reconciliation, such as Agamemnon then offered; he rather means that if Agamemnon 'were of gentle mind' to him, *i.e.* behaved as a good friend generally, such mischief would not arise. For this meaning of ἥπια εἰδείη cp. Od. 15. 557 ἀνάκτεσιν ἥπια εἰδώς (of Eumaeus), also Il. 4. 361 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἄτ' ἐγὼ περ.

74. Here, as in the earlier books 'v-viii', Diomedes is recognised as the chief warrior after Achilles.

75. μαίνεται, 'rages unchecked,' said of a victorious career, cp. 8. 111.

76. οὐδέ πω ἔκλυον, 'I have not yet heard,' *i.e.* he has not yet come to the rescue.

78. περιάγνυται, 'echoes round.'

80. ἀλλὰ καὶ ὥς, 'even so,' *i.e.* although it is Agamemnon's own fault that the Trojans are so triumphant. This is the leading thought of the speech, as we see from ll. 61-64 ἦ τοι ἔφην γε . . . τὴν δ' κ.τ.λ. — 'I did resolve not to help the Greeks, but —.' Thus ἀλλὰ καὶ ὥς— in substance repeats l. 60 ἀλλὰ τὰ μὲν προτετύχθαι κ.τ.λ.—'Agamemnon has done a grievous wrong, but I will send him help.'

81. ἔμπεσε, 'throw yourself.' πυρός, Gen. of *material*, § 39, 4.

83. μύθου τέλος, the final, decisive word.

θεῖω, Subj. of purpose, § 29, 1.

84-86. As Grote pointed out, Achilles has already (in book ix) rejected the very things which he is now anxious to secure. But this is only part of the change of temper which he proclaims. And now the danger is (as Phoenix warned him, 9. 601-605) that the Greeks will be victorious without him, and thus he will sacrifice his revenge and the gifts of Agamemnon as well. Patroclus therefore is only to relieve the immediate danger, and to leave him to do the rest on his own terms (ἐπὶ δώροις, 9. 602). Afterwards, indeed (19. 147 ff.), Achilles treats the gifts with as much disdain as ever: but the change is equally true to nature. Grief for Patroclus then fills his mind with the same absorbing force which the wrath had exercised. The present passage may be defended as showing him in a calmer mood, when the glory and rewards of victory have their natural place in his thoughts. Possibly, however, the lines 84-86 are interpolated. They come in awkwardly between the introductory πείθεο κ.τ.λ. and the injunction itself. They may have been suggested by the words ἀτιμότερον δέ με θήσεις in l. 90, which some rhapsodist wished to make more explicit.

97. αἶ γὰρ κ.τ.λ. The wish has the tone of a curse like Nestor's

ἐν πυρὶ δὴ Βουλαί τε γεινοίαιο κ.τ.λ., 2. 340), = 'I do not care if Trojans and Greeks both went to perdition, and you and I were left to take the city of Troy.'

99. νῶϊν can only be a Nom., as σφῶϊν in Od. 23. 52.

ἐκδύμεν is 2 Aor. Opt.: cp. δύη (for δῦ-ιη) in Od. 18. 348., 20. 286.

104. φαεινή. The adj., at the end of the line, belonging to a substantive in the next line, is against Homeric usage.

106. φάλαρα, 'cheek-pieces,' or, according to Helbig (p. 212), 'bosses' or 'knobs' on the side of the helmet.

108. ἀμφ' αὐτῷ πελεμίξαι, 'to shake it (the shield) from its place round him (from covering his body).' πελεμίζω means 'to cause to reel.' In the Mid. it is applied to the movement of a man who loses his footing and staggers backward.

111. 'Evil was buttressed up by evil': the different evils formed a mutually supporting mass, which resisted all remedy.

114 ff. At the end of the fifteenth book Ajax has retreated to the stern of a ship (15. 729): but this detail is now ignored.

115. Join αἵχμης ὀπισθεν, 'behind the spear-head.'

παρὰ καυλόν, lit. 'past the shaft,' i.e. just where it ends, just at the point.

122. ἐκ βελέων, 'out of range.'

124. ἄμφεπεν, 'was busy with,' 'took hold of.'

127. ἰωήν, the 'rush' or 'blast.'

128. μὴ ἔλωσι. 'they must not take!' expressing fear that they will, § 29, 5. The clause is grammatically independent.

φυκτά, 'means of fleeing,' 'flight': see on 13. 726.

129. ἀγείρω, Aor. Subj., expressing conditional purpose, § 31, 1.

131-139, nearly the same as 3. 330-338.

140-144. These lines were rejected by Zenodotus. Apparently they are intended to account for the circumstance that the spear of Achilles is not lost with the rest of his armour: cp. 19. 387 ff., where the four lines describing the spear (ll. 141-144) recur.

142, 143. The play of sound in the words πῆλαι and Πηλιάδα is evidently intentional.

145. ζευγνύμεν, Inf. with irregular ῥ, cp. τιθήμεναι, 23. 83, 247.

150. ἄρπυια, a personification of the storm-wind, imagined as a semi-divine being in the form of a mare.

152. παρηορήσιν, 'the side harness': the παρήγορος was a spare horse, fastened to one of the yoke-horses or to the yoke itself.

154. ἔπετο, 'kept up with,' played his part with.

157. περὶ φρεσίν, 'about,' i.e. filling, the φρένες.

160. ἀπὸ κρήνης, with λάψοντες. This use of ἀπὸ is rare: but cp. 1. 226, also 1. 598.

162. ἄκρον, 'on the surface.'

φόνον αἵματος, 'life-blood' (of their prey). φόνος is 'slaughter,' then, in a concrete sense, 'slaughter-stuff,' 'blood-shed.' αἵματος is a kind of Gen. of *material*,—'φόνος consisting of αἷμα'—, like ἀνέμοιο θύελλα, νέφος ἀχλύς. In such phrases it is the *wider* notion that is put in the Gen.

163. περιστένεται, 'is choked,' 'chock-full': the verb only occurs here and in 21. 220 στεινόμενος νεκύεσσι, said of the river choked with dead. The point here is that the wolves, though gorged, are still ravenous.

172. σημαίνειν, with ἡγεμόνας ποιήσατο. A distinction is intended between σημαίνειν, 'to lead' (the divisions), and ἥνασσαν.

177. ἐπὶ κλησιν, 'in name,' *i. e.* his surname was 'son of Borus.'

180. χορῶ καλή, 'beautiful in the dance.'

187. μογοστόκος, for the derivation see on 11. 270.

188. πρό is adverbial, 'forth to the light.'

199. κρίνας, 'ordering them,' cp. 2. 446 κρίν' ἄνδρας κατὰ φύλα κατὰ φρήτρας.

200. μὴ λελαθέσθω, Aor. Imper. with μὴ, contrary to the rule which obtained in later Greek: cp. 4. 410.

202. ὑπό, of time, 'during,' here and in 22. 102.

203. χόλῳ, 'with gall,' in the literal sense.

207. μ', for με, a second Acc. after ταῦτα ἐβάξετε: cp. 9. 59.

πέφανται, 'is set before you,' see on 11. 734.

208. ἔης, for ἦς, a form only found here. Read perhaps οἷης (ο -).

211. ἄρθεν, 'were fitted,' 'closed': cp. ἀρτύνθη δὲ μάχη.

214. ἄραρον is here Intrans., or rather it is = ἀλλήλους ἄραρον, which is used in this sense in 12. 105.

218. προπάροιθε, 'in the forefront' (not of *time*).

221. ἀνέωγε, with Acc. of the covering taken off, as with ἀποκαλύπτω, &c.

227. οὔτε τεφ κ.τ.λ. The form of the clause is changed, so that οὔδε τις ἄλλος (1. 225) does not construe with it: see § 58, 1.

ὅτε μὴ, like εἰ μὴ, 'unless,' 'except.'

231. μέσῳ ἔρκει. The tent, like every house, had its court-yard in front, where the altar of Ζεὺς ἑρκείος was.

234. Σελλοί. There was an ancient variant ἀμφὶ δέ σ' Ἑλλοί, probably giving the true form of the name, of which Ἑλλάς, Ἑλλην, &c. are derivatives. But Σελλοί is at least as old as Sophocles (cp. Trach. 1167).

235. ὑποφῆται, = προφῆται, givers of oracles. σοί, 'for thee,' as *thy* prophets.

243. ἐπίσται, Subj. 'shall know,' *i. e.* 'shall be found to be able.'

245. ἐγώ περ, 'I' (not he alone), 'I myself.'

259. αὐτίκα, *i. e.* immediately after they set out on their march (ἔστιχον, cp. 2. 287 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος). The parenthesis

ὄφρ' ἐν Τρωσί . . . ὄρουσαν anticipates the description which follows in ll. 259-276. Perhaps we should read αὐτίκα δῆ.

260. ἔθοντες, 'after their wont'; see on 9. 540.

262. τιθείσι, sc. the children, by provoking the wasps.

263. τίς τε, § 49, 9.

264. οἱ δέ, apodosis.

265. πᾶς πέτεται. The slight anacoluthon caused by the change to the Sing. gives a certain liveliness of style: cp. the use of ἕκαστος in apposition to a Plural.

272. καὶ θεράποντες,—(he) 'and his followers,' = 'and whose followers too are the bravest,' put in by way of afterthought.

273, 274. Patroclus here repeats the language of Achilles, I. 411, 412.

280. ὀρίνθη, 'was shaken' (with terror).

281. ἐλπόμενοι, in Apposition to φάλαγγες, by a construction *ad sensum*: cp. 18. 604. For the meaning see on 15. 228.

παρὰ ναῦφι, = παρὰ νεῶν, the next line implying motion *from* the ships.

287. ἵπποκορυστάς, 'wearing helmets (with plumes) of horse-hair,' see on 2. 1.

300. αἰθήρ, properly upper air, here includes the high clouds which break up 'from the face of the sky' (οὐρανόθεν) and leave it clear. See on 8. 558.

302. ἐρώῃ, 'recoil'; there was no sudden giving way in the war.

304. προτροπάδην, 'in downright flight,' lit. 'turning right away' (in the direction of their retreat): πρό as in l. 60.

308. αὐτίκ' ἄρα, with στρεφθέντος, 'at the moment when he turned away.'

312. στέρνον, with οὐτα (l. 311), not with γυμνωθέντα.

παρ' ἀσπίδα, 'past the shield,' uncovered by it.

314. ἔφθη ὀρεξάμενος, 'was first in delivering a blow,' with an Acc. of the part wounded; so in l. 322, and 23. 805. It appears to be a construction *ad sensum*, ἔφθη ὀρεξάμενος being = ἔβαλε.

321. τοῦ δ'—ῶμον. After ὁ μὲν (l. 317) we expect ὁ δὲ (Θρασυμήδης), but the form of the clause is changed. τοῦ may be taken with ἔφθη (cp. 11. 51 φθὰν δὲ μέγ' ἱππήων), or perhaps with ῶμον.

322. πρὶν οὐτάσαι, 'before he (Maris) gave the blow.'

323. ῶμον, with ἔφθη ὀρεξάμενος, cp. l. 314.

324. ἄχρῃς, i. e. close by the shoulder.

329. ἀμαιμακέτην, 'of monstrous size,' see on 6. 179. The word is predicative, = ὥστε ἀμαιμακέτην εἶναι.

331. βλαφθέντα. The word describes any failure or break-down: here probably 'hustled,' 'entangled,' and so put at a disadvantage. Cp. 15. 484, 647.

333. ὑπεθερμάνθη, 'was hot with blood'; ὑπό = 'by reason of.'

338. *καυλόν*, here the hilt of the sword.

340. *ἔσχεθε*, 'held on,' *i.e.* was not cut through.

341. *παρηέρθη*, 'swung (loose) at his side'; cp. *παρήγορος*.

343. *ἐπιβησόμενον*, Aor. Part. (Indic. *ἐπεβήσето*), see on 5. 46.

350. *πρήσε*, 'blew out,' 'made to spirt'; cp. I. 481.

352. *ἐπέχραον*, 'assail,' Aor. of *similes*. The Pres. is not found: it would be *χραίω* (for *χραφ-γω*, like *καίω*, *δαίω*). For the form cp. *δάηται*, 2 Aor. Subj. of *δαίω*, *burn*.

353. *αἷ τε* refers to *ἄρνεσσιν* and *ἐρίφοισι*, instead of following *μήλων* in Gender. For similar change between Fem. and Neut. cp. 5. 140., II. 245.

354. *ἄφραδίησι*, 'heedlessness.' *διέτμαγεν*, 'have been scattered.'

358. *ὁ μέγας*, to distinguish him from Ajax son of Oileus, the last mentioned (in l. 330): § 47, 2, *d*.

361. *σκέπτετο*, 'watched' (= Attic *ἐσκοπεῖτο*).

362. *ἑτεραλκία νίκην*, 'victory by other strength' (than their own), see on 15. 738.

363. *σάω*, Impf. as if from a Pres. *σάωμι* (= *σαώω*): see § 8, 2.

364. *οὐρανὸν εἴσω*, 'towards the sky,' *i.e.* spreading over it. *εἴσω* in Homer does not necessarily mean 'within.'

365. *αἰθέρος ἐκ δίης*, 'coming out of the clear upper air.' This phrase does not contradict *ἀπ' Οὐλύμπου*: the cloud seems to come out of the cloudless sky, and the overclouding spreads from the top of the mountain.

τεῖνῃ, so l. 567 *Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσε*: cp. also 17. 547.

367-383. The narrative here is not free from difficulty. It has been asked (1) why is the trench mentioned while nothing is said of the wall? (2) how is Hector able to cross the trench, when the other chariots are stopped by it (l. 369)? (3) what has become of the space levelled by Apollo, through which the Trojans have already passed (15. 355 ff.)? On the two last points it may be enough to point out that the trench is not represented as a complete or insuperable barrier. It is only said that *many* chariots broke down in it (l. 370), and that this caused fatal disorder (l. 377). The omission of the wall is less intelligible. As it was a mere palisade (12. 36), perhaps the hearer in Homeric times would understand that when once passed by an attacking army it would no longer be a serious obstacle.

367. *οὐδὲ κατὰ μοῖραν*, 'in no regular fashion,' *i.e.* in hideous disarray: § 59.

369. *οὖς*, after *λαόν*, is a construction *ad sensum*: cp. l. 281. There seems to be a play of sound in *ὀρυκτῇ—ἔρυκε*.

371. *ἄξαντ'*, *i.e.* *ἄξαντε*, the Dual being used distributively for each pair of horses. So for *ἄρματ' ἀνάκτων* the original reading doubtless was *ἄρμα φανάκτων*, the Sing. being used as in l. 351 *ἄνδρα ἕκαστος*.

πρώτῳ ῥυμῶ, the foremost point, where the yoke was fastened. It is evident that traces were not used; cp. 6. 38.

374. ἄελλα, the whirl of dust.

375. ὑπὸ νεφέων, see on 15. 625.

τάνοντο, 'strode out,' *i. e.* galloped: cp. Od. 6. 83.

378. ἄξοσι, sc. of their own chariots.

381. This line is wanting in the best MSS.

384. βέβριθε, 'is loaded,' 'oppressed,' viz. by the rain, cp. 5. 91 ὅτ' ἐπιβρίση Διὸς ὕμβρος.

388. θεῶν ὄπιν, 'the regard of the gods.'

389. τῶν, 'of these men.'

390. κλιτῦς, 'slopes,' such as would be cultivated.

392. ἐπὶ κάρ is obscure. The corresponding adjective ἐπικάρσιος is used in Od. 9. 70 of ships driven by a wind that comes suddenly from a new quarter (αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι), probably = 'athwart their course.' In later Greek it means 'crosswise,' 'at right angles' to whatever is the main direction in the case. Here the notion may be that the streams leave their channels and 'cut across' the slopes of the hills. The word κάρ is probably connected with κείρω: cp. ἐπικείρω, 'to cut short,' used (*e. g.*) in l. 394 of intercepting a retreat. The explanation 'headlong' (from κάρη, *head*) has little point in the two Homeric passages, and is at variance with the later use.

μινύθει, Intrans., 'are wasted.'

394. Patroclus had cut his way through the Trojans and passed the trench before them (Il. 377-380): he now cut off their retreat.

395. πόληος, with ἐπιβαινέμεν, 'to set foot in the city.'

397. This line is probably an interpolation. The mention of the river is out of place, and μεσηγύς gives a good sense if taken absolutely, 'in the mean space,' *i. e.* 'between them and the city': cp. 11.

573. τείχεος is the wall of the city; they remained outside.

398. ποινήν, 'the price of bloodshed,'—used ironically of payment in kind.

400. See on l. 312.

401. ὁ δὲ Θέστορα κ.τ.λ. The sentence is interrupted by a parenthesis about Thestor, and resumed in l. 404 ὁ δ' ἔγχεϊ νύξε κ.τ.λ., in the form of a clause answering to the parenthesis. Cp. 13. 689, 690 (with the note).

403. ἄλεις, 'crouching.'

405. αὐτοῦ ὀδόντων, 'the teeth of the man.'

406. δουρὸς ἑλῶν, 'taking him by the spear.'

407. ἱερόν, perhaps in the original sense. 'goodly,' 'mighty' (Sanscr. *ishiras*): see on 5. 499.

419. ἀμित्रοχίτωνας, 'having a dress without μίτρη,' *i. e.* simply wearing no μίτρη. The μίτρη was a broad belt worn about the loins.

over the *thorax*; so that ἀμτροχίτωνες cannot refer to the *chiton* proper—with which the μίτρη had no connexion—but is used like χαλκοχίτωνες, ‘clothed in brass’ (Helbig, p. 201).

428. ἀγκυλοχεῖλαι, ‘with crooked beak.’ But the derivation from χεῖλος is unsatisfactory: probably we should read ἀγκυλοχῆλαι, ‘with crooked claws’ (Wackernagel in *K. Z.* xxix. 125).

430. κεκλήγοντες, found here and in 17. 756, is a ‘metaplastic’ participle, *i.e.* it implies a Pres. κεκλήγω, related to the Pf. κέκληγα as ἀνώγω, πεπλήγω to ἄνωγα, πέπληγα. There was an ancient variant κεκληγῶτες, with which we may compare τετριγῶτας (2. 314).

432–458. These lines have been suspected because Here is not now on Mount Ida with Zeus (15. 78 ff.). Cp. the note on ll. 666 ff.

433. ὃ τε, ‘in that.’ μοι, *Dat. ethicus*.

435. Join φρεσὶν ὀρμαίνοντι, cp. 10. 4 πολλὰ φρεσὶν ὀρμαίνοντα.

438. δαμάσσω, *i.e.* suffer him to be vanquished.

441. πεπρωμένον αἶσῃ, lit. ‘destined with a portion,’ see on 15. 209. Note that αἶσα, μοῖρα, &c. do not mean death except by a euphemism, like our word ‘fate.’

449. τοῖσιν, viz. the immortals.

454. Join πέμπειν Θάνατον φέρειν μιν; the place of μιν obeys the general rule that enclitics follow the first word in the sentence. Cp. 21. 347 χαίρει δέ μιν ὅς τις ἐθείρῃ. Some take μιν with πέμπειν, ‘send him for Death to carry’; though apparently supported by l. 681, this involves a use of the Acc. with the Inf. that is not Homeric.

467. οὔτασεν, here of a *thronē*, contrary to the general rule.

468. ἔβραχε, used of the *crash* of armour, &c., here denotes the harsh snort or roar of the horse: μακῶν is applied to any animal’s cry of pain.

470. διαστήτην, ‘parted,’ ‘wheeled asunder,’ *i.e.* with their hinder quarters, since their necks were still fast in the yoke (La R.): cp. l. 371 as to the absence of traces.

472. τοῖο is Neut.; ‘this (state of things).’

474. αἶξας, ‘with a quick movement,’ making a dash: cp. 8. 88 φασγάνῳ αἶσσαν.

475. ἰθυνθήτην, ‘were turned right,’ the opposite of διαστήτην. τάνυσθεν, ‘got into straight order,’ out of the entanglement of reins; or perhaps ‘got into their stride,’ cp. the Impf. τανύοντο, ‘galloped’ (l. 375). ῥυτῆρσι, ‘reins’ (not *traces*).

476. τῷ, the two combatants. ἔριδος πέρι, ‘to fight out their quarrel,’ see on 7. 301.

481. ἔρχαται, ‘are closed in,’ ‘are packed,’ from ἔργω: cp. 5. 89.

ἀδινόν, ‘close,’ ‘tight’: cp. πυκναὶ φρένες: the notion apparently being that the heart, midriff, &c. are solidly packed together in their places. For the different meanings of the word see Buttmann,

Lexil. s. v. Others (as Mr. Leaf on 2. 87) make the primary notion to be ‘quick, restless motion’; here accordingly ‘throbbing.’

482–486 repeated from 13. 389–393.

487. ἀγέληφι, Dat. ‘amid the herd,’ = ἐν εἰλιπόδεσσι βόεσσιν.

491. μενέαινε, ‘was full of mettle’—‘showed fight.’

492. πολεμιστὰ μετ’ ἀνδράσι, ‘warrior (chief) among men’; μετ’ ἀνδράσι implies comparison, like the Gen. in διὰ θεάων, διὰ γυναικῶν.

494. ἐελδέσθω, ‘be thy desire.’

θοός has a wide meaning,—a man of action, spirit, &c.: cp. l. 442.

500. νεῶν ἐν ἄγῶνι, see on 15. 428.

504. αὐτῷ, sc. the spear.

506. ἵππους, viz. the horses of Sarpedon.

507. ἐπεὶ λίπον, ‘when they (the horses) had parted from,’ cp. l. 371. Aristarchus read λίπεν (so Ven. A. and other good MSS.), taking it as an Aor. Pass. = ἡρμώθησαν, ‘when the chariot was bereft of its masters.’

509–531. This passage is rejected by Hentze as an interpolation, inserted to reconcile the account of the battle over the body of Sarpedon with the wounding of Glaucus in the τειχομαχία (12. 387 ff.). It is true that in the preceding speech (16. 497) Sarpedon takes no notice of the wound, which in 12. 392 he is expressly said to have observed. But unless 12. 290–429 is condemned on other grounds (see the introduction to book xii), this contradiction cannot have much weight.

510. αὐτόν is emphatic: he was himself suffering from a wound.

512. τείχεος, with ἐπεσσύμενον, as in 12. 388.

515. πάντοσ’, i. e. πάντοσε: Verbs of *hearing* take an adverb of motion to a place, as 11. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος.

516. ἀνέρι. The Dat. with Verbs of *hearing* is rare in Homer, and only used in prayer to a god.—doubtless to indicate that the hearing is a favour to the suppliant.

517. ἀμφί, ‘on both sides,’ i. e. all over.

519. τερσῆναι, ‘to get dry’ (also τερσήμεναι, Od.): cp. φορέω, Inf. φορήμεναι, φορῆναι.

αὐτοῦ, the wound.

522. οὗ παιδός, so Aristarchus: the MSS. have ᾧ παιδί. The Dat. is more usual with ἀμύνω.

531. εὐξαμένοιο, Gen. with ἤκουσε, in spite of οἱ: see on 14. 26. In this place εὐξαμένοιο is nearly = εὐχῆς, so that the construction may be compared with Od. 4. 767 θεὰ δέ οἱ ἔκλυεν ἄρῆς.

540. ἀποφθινύθουσι may be Intrans. (as in 5. 643), since θυμόν may be an Acc. of respect. So 1. 491 φθινύθεσκε φίλον κῆρ.

542. εἵρυτο, ‘upheld.’ δίκησι τε καὶ σθένει ᾧ, cp. Aesch. fr. 298:
ὅπου γὰρ ἰσχύς συζυγοῦσι καὶ δίκη,
ποία ξυνωρὶς τῶνδε καρτερωτέρα;

544. νεμεσσήθητε, see on 15. 211.

548. κατὰ κρήθεν, an obscure phrase, perhaps 'down from the head' (κάρη), i.e. from head to foot, completely. There was also a reading κατ' ἄκρηθεν, = κατ' ἄκρης (13. 772).

554. λάσιον κῆρ, explained as 'shaggy breast'; but this use of κῆρ is strange, see on 2. 851.

558. According to the account in 12. 397 ff. this is not correct. Sarpedon tears down a breast-work, but it is Hector who πρῶτος ἐσθήλατο τείχος Ἀχαιῶν (12. 438).

559. εἰ with the Opt. expressing wish: see 15. 571.

561. αὐτοῦ, emphatic, 'the leader himself,' opp. to his arms.

574. ἰκέτευσε, 'had come as suppliant' (ικέτης, lit. one that comes).

581. ἐτάριοι, 'objective' Gen. with ἄχος.

587. ἀπὸ τοῦ, i.e. from the neck.

589. ῥιπή, 'the throw,' i.e. the range.

591. δηίων ὑπο, 'because of, under stress of, enemies.'

598. μιν, sc. Glaucus. κατέμαρπτε, 'was coming up with.'

600. ὡς, = ὅτι οὕτως, 'that a brave man had thus fallen': cp. 23. 648.

602. Cp. 5. 506 μένος χειρῶν ἰθὺς φέρον.

609. ὑπασπίδια, 'under cover of the shield,' cp. 13. 158.

612. πελεμίσθη, 'staggered,' 'quivered'; see on 13. 148.

613. ἀφίει μένος, see on 13. 444.

614, 615. These two lines, which repeat 13. 504, 505, are omitted here by nearly all the MSS.

617. ὀρχηστήν, 'a dancer,' a contemptuous way of accounting for the nimbleness with which Meriones had avoided the spear (1. 610).

621. ὅς κε, after πάντων, used distributively.

628. ἐπέεσσι, with χωρήσουσι, 'will not give way before words.'

630. ἐπέων δ' ἐνὶ βουλῇ. The sentence takes this form because the phrase τέλος πολέμου suggests τέλος μύθου (9. 56., 16. 83). Thus, instead of the simple point that the issue of war lies in deeds, not words, we get the conceit that as the issue of war lies in deeds, so the issue of words lies in counsel, i.e. it is only an issue of words that is settled by counsel. Cp. Ion, fr. 63 (Nauck): βουλὴ μὲν ἄρχει, χεῖρ δ' ἰπεξεργάζεται.

635. τῶν, with δοῦπος, which also governs χαλκοῦ τε ῥίνου τε—'a noise of them, the noise of brass.'

636. βοῶν, 'shields.' Aristarchus proposed to omit the τ' after βοῶν, doubtless on the ground that ῥινοῦ and βοῶν are not distinct, both words referring to the shields.

637. νυσομένων, with τῶν, 'piercing one another'; cp. 14. 26.

638. φράδμων, 'watchful,' acute.

642. περιγλαγίας, 'overflowing with milk.'

646. αὐτοῦς, 'the men' implied in ὑσμίνης.

649. αὐτοῦ, explained by ἐπ' ἀντιθέῳ Σαρπηδόνι.

650. δηώση, ἔλγεται, Subj. of deliberation, though depending on a past tense, § 34, 3. Possibly we should read δηώσει' and ἔλοιτο, like ὀφέλλειν in l. 651. If anything were meant by a change of mood it should be that the Opt. expressed the less immediate alternative, whereas the reverse is the case.

653. ὄφρα, properly 'until': 'thought it to be better *until* he should drive back,' seems to mean 'thought it better that he should go on *so far as* to drive back,' *i.e.* that he should *at least* drive back. See on 4. 465.

657. ἔτραπε, 'turned,' sc. his chariot.

658. ἱρὰ τάλαντα, 'the heavenly scales,' cp. 8. 69 ff. No *visible* sign is meant here; the phrase is a concrete way of representing the decisive influence of Zeus.

660. βεβλαμμένον does not necessarily mean 'dead,' but 'struck down,' the powers of life 'thrown out of gear': cp. l. 331.

661. ἀγύρει, 'the gathering-place.'

662. ἐτάνυσσε, see on 13. 359.

666-683. This digression has been suspected on the ground that Apollo is not now on Mt. Ida with Zeus. We have seen that in the corresponding passage, ll. 432-458, the same question arises as to the presence of Here. It is difficult to know how much weight should be given to inconsistencies of this kind, which may be due to the vague notions of the poet as to the nature and powers of the gods. In this place it is clear that l. 684 does not fit on smoothly to l. 665. And we expect some account of the fate of Sarpedon's body. Still it seems by no means improbable that these two passages were interpolated in order to bring the Homeric story of Sarpedon into harmony with local legend, as well as with monuments or places which were associated with his name.

667. εἰ δ' ἄγε, a formula in which εἰ is (practically at least) a mere interjection: see on 1. 302., 6. 376.

κάθηρον takes a double Acc., like Verbs of *taking away*: cp. 18. 345., 21. 122.

668. ἐκ βελέων, see on 14. 130: not to be taken with ἐλθών; the sense being, 'go, and when out of range of weapons cleanse,' &c.

670. ἀμβροσίη, thought of as an unguent; so 19. 38, cp. 23. 186.

671. φέρεσθαι, in the Middle sense, 'to carry with them'; cp. φέρειν in l. 454.

686, 687. These lines are not quite consistent with 647 ff., where the question is whether Patroclus is to be slain at once, or to drive the Trojans further towards the city. Here it is implied that if Patroclus had refrained from the pursuit the will of Zeus would have been of no

effect. The difficulty perhaps arises (as in the instance discussed under ll. 666 ff.) from the want of a clear conception of divine power.

688. τε is here gnomic, § 49, 9.

689, 690. These two lines are wanting in Ven. A and other good MSS.: they recur in 17. 177, 178.

697. φύγαδε μνώοντο, 'turned their thoughts to flight,' cp. 5. 252.

698-711. This scene does not harmonise very well with the rest of the narrative. It is clear from ll. 713, 714 that the Trojans are still in the plain, and Apollo is with them (ll. 720, 728). It is hardly possible that Patroclus should have already tried to scale the wall. Moreover the passage is almost entirely made up of lines that occur elsewhere: thus l. 698 = 21. 544, l. 659 = 11. 180; and ll. 702-711 are closely parallel to 5. 436-444.

702. ἀγκώνος, an angle or 'bend.'

708. πέρθαι, 'to be sacked,' a non-thematic Aor., § 3.

714. λαούς, Acc. before ἀλῆναι.

720. μιν, with προσέφη.

723. στυγερῶς ἀπερωήσειας, 'you would shrink back in fearsome fashion,' i.e. you would suffer for shrinking back. Cp. Od. 21. 374 τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι, also Od. 4. 672 ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός.

735. τόν οἱ is the reading of the MSS., but involves the neglect of the digamma in *Foi*. Modern editors (following Bentley) write ὀκριόενθ' ὄν οἱ. A better change perhaps would be τὸν οὐ, 'a stone which his hand did not quite cover.'

736. οὐδὲ δὴν χάζετο, 'did not long give way from,' an ironical way of saying 'was not long of reaching': cp. 11. 539 μίνυνθα δὲ χάζετο δούρος. The best MSS. generally have ἄζετο, 'respected': but this word always takes an Acc. φωτός, the man struck, viz. Cebriones.

740. σύνελεν, lit. 'took together,' 'crushed into one': cp. Od. 20. 95. ἔσχεν, 'held,' i.e. withstood the blow.

742. αὐτοῦ, 'just there,' emphasising πρόσθε ποδῶν = 'before his feet as he stood.'

ἀρνευτήρι, 'a diver,' cp. 12. 385.

745. κυβιστᾶ, 'tumbles,' 'throws somersaults': cp. 18. 604.

746. καὶ πόντῳ, i.e. as well as on land (ἐν πεδίῳ, l. 749).

747. τήθεα, 'oysters.' They are not thought of here as delicacies, but as possible means of satisfying the hunger of a crew at sea.

748. δυσπέμφελος, 'rough,' 'stormy' (sc. ποντός).

752. οἶμα, the 'rush' or 'spring.'

756. δηρινθήτην, Aor., 'joined battle.' Their combat does not lead to anything decisive, but is merged in the general battle of ll. 764-776.

758. μέγα φρονέοντε, 'with high spirit.'

762. κεφαλῆφιν, Gen., 'by the head.'

766. πελεμιζέμεν, with ἐριδαίνετον, 'contend in tossing about, swirling.'

767. τανύφλοιον, 'with well stretched bark,' *i.e.* smooth and stiff (Helbig, p. 134).

768. τανυήκας, 'long-pointed,' epithet applied elsewhere to a sword.

775. μαρναμένων, 'as they fought,' governed by χερμάδια and ἀσπίδας.

777. μέσον οὐρανὸν ἀμφιβεβήκει, 'bestrode, stood high in, mid heaven.' No precise point of time is meant: nevertheless it is hard to reconcile this passage with 11. 84 ff., where the Aristeia of Agamemnon takes place about the time of the midday meal.

779. μετενίσετο, 'moved past': μετὰ as in μεταβαίνω, &c.

781 ff. Notice the change from the position described in ll. 760 ff., where Hector and Patroclus contended for the body of Cebriones. Hector now seems to be in a different part of the field: cp. ll. 818, 820.

789. δεινός, with emphasis, 'in terrible fashion.'

ιόντα, 'as he went': τόν does not go closely with ιόντα.

792. στρεφεδίνηθεν, a strong expression, 'went wheeling round.'

793-804. There is some difficulty in reconciling this account with the passages in the next book which represent Hector as spoiling Patroclus of his armour (see 17. 125, 187, 205). And l. 805 τὸν δ' αἶτη φρένας εἶλε κ.τ.λ. follows more naturally on ll. 791, 792 (στρεφεδίνηθεν δέ οἱ ὄσσε), the bewilderment being an effect of the blow given by Apollo, not of the loss of armour. But if the lines in question are condemned, we must also reject l. 815 and l. 846. And we expect some reference to the armour, which was the armour of Achilles himself, and if not taken off as the passage relates, must have been pierced by the weapons of Euphorbus and Hector.

803. τερμιόεσσα, commonly explained as 'reaching to the feet,' from τερμίς a foot (Hesych.). But the word would mean 'furnished with a τερμίς,' and Mr. Leaf suggests that this τερμίς—lit. 'end' or 'fringe'—was the 'appendage, apparently of leather, which we frequently find hanging from shields in vase-paintings' *J. H. S.* iv. p. 286. However this may be, it is clear that 'fringed' is the most probable meaning of τερμιόεις.

805. ἄτη, 'blindness,' *i.e.* bewilderment.

811. πρῶτ' ἐλθών, 'having come for the first time,' 'being just come.'
διδασκόμενος, 'learning,' as a beginner.

823. ἐβήσατο, 'overpowers.'

825. ἀμφί, 'over,' of the *object* of a contest. The Gen. is rare with ἀμφί, but is found in this use with περί.

827. πεφνόντα. This word is proparoxytone according to Aristarchus, and in the MSS., though it is an Aor. Participle.

830. *κεραϊζόμεν*, the MS. reading, was changed by Bekker to *κεραϊξέμεν*, to suit *ἄζειν* in l. 832. If the Pres. is retained we must translate 'you thought you *were* laying waste our city,' as though the slaughter caused by Patroclus was equivalent to laying waste the city.

834. *ὀρωρέχονται*, Pf. Mid. of *ὀρέγω*, 'are astretch,' *i.e.* are put to their full stride.

835. *ὃ σφιν ἀμύνω*. The Art. *ὃ* is used as a Relative, with a causal force, = 'in that I —.'

852. *βέη*, 'shalt live,' see on l. 15. 194.

857. *ἀνδροτήτα* is the reading of nearly all MSS., here and in 22. 363., 24. 6. If the meaning is 'manhood' we may conjecture that the true form, required by the metre, is *ἀδροτήτα*. Such a form, with *ἀδρ-* instead of *ἀνδρ-* (for the original *ἀνρ-*), would be parallel to *ἄβροτος* instead of *ἄμβροτος* (for *ἀμπ-*). Another trace of this *ἀδρ-* may be found in the phrase *Ἐνναλίῳ ἀνδρειφόντῃ* (2. 651, &c.), in which the metre clearly points to the form *ἀδρι-φόντης* (or *ἀδρο-φόντης*), 'man-slaying.'

BOOK XVII.

THE seventeenth book relates the course of the battle which followed upon the fall of Patroclus, down to the time when the news of that disaster was brought to Achilles. The main subject is the contest over the body of Patroclus, which the Greeks, though driven back to the lines of their camp, succeed at last in recovering. The ancient title *Μενελάου ἀριστεία* is very partially applicable. Menelaus is brought into prominence by the absence of so many of the greater chiefs, but Ajax is still the chief support of the defence. The argument is as follows :—

Menelaus defends the body of Patroclus, and kills Euphorbus, but retreats on the approach of Hector, calling Ajax to his aid. Hector seizes the armour, and retreats (ll. 1-139). Glaucus upbraids him, upon which he puts on the armour of Patroclus, and exhorts the Trojan allies. Ajax and Menelaus call upon the Greek leaders (ll. 140-261). The Trojans at first have the advantage, and gain possession of the body, but Ajax repulses them (ll. 262-318). Then Apollo encourages Aeneas, assuring him that Zeus is siding with the Trojans. The Greeks are exhorted by Ajax to close their ranks over the body. The centre of the battle is shrouded in mist (ll. 319-399).

Achilles does not yet know of the death of Patroclus (ll. 400-411).

The battle is still obstinate (ll. 412-423).

The horses of Achilles weep for his loss (ll. 424-440). Zeus pities and promises to save them, though Hector is to be victorious for that day (ll. 441-455). Automedon, the driver of the chariot, is joined by Alcimedon. Hector and Aeneas advance to attack them, but they call upon the Ajaces and Menelaus, who come to their aid, and Hector and Aeneas retreat (ll. 456-542).

The contest over the body again waxes fierce: Athene comes down to encourage Menelaus: Apollo rebukes Hector. Then Zeus gives victory to the Trojans (ll. 543-596). Idomeneus is nearly killed by Hector. Ajax begs Menelaus to seek out Antilochus, and send him to tell Achilles of their loss and peril (ll. 597-699). Menelaus and Meriones take up the body of Patroclus and carry it out of the battle, while the Ajaces keep the Trojans at bay (ll. 700-761).

The narrative of the seventeenth book, it is evident, holds a place of secondary importance in relation to the main story of the Iliad. Its interest lies chiefly in the enhanced value which it gives to the events of the preceding and succeeding books. Patroclus having led the Greeks far across the plain of Troy, it becomes necessary to bring them back, on the one hand to show the immediate effect of his fall, and on the other hand because the fullest room has to be left for the impending victories of Achilles. Again, the book serves to prepare us for the scene in which Achilles hears of the death of his friend. This, the critical moment in the history of the wrath is intentionally delayed, obviously with the view of raising expectation to the highest pitch. The poet even stops in the middle of the desperate battle over Patroclus to tell us that Achilles had not yet heard the tidings (ll. 400-411). The successive steps taken by Ajax and Menelaus (ll. 628-693), and the shock which the message gives to Antilochus (ll. 694-700), have the same poetical purpose.

It is doubtless owing in the main to the subordinate character of the incidents, rather than to any want of poetical skill, that they do not exhibit the rapid and simple movement of the preceding book. In some cases, however, it is not improbable that the effect has been marred by interpolation. Hentze has called attention to the number of places about the middle of the book in which the poet gives a short general description of his main subject, in the form which marks either the entrance upon a digression or the return from one. Thus we have—

- (1) l. 366 *ὥς οἱ μὲν μάρναντο κ.τ.λ.* (introduces description of darkness over the battle—mention of Antilochus).
- (2) l. 384 *τοῖς δὲ πανημερίοις ἔριδος μέγα νείκεος ὕψωρει κ.τ.λ.* (return to main subject).

- (3) l. 400 τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων
ἤματι τῷ ἐτάνυσσε κακὸν πόνον.

(digression—Achilles has not yet heard the tidings).

- (4) l. 412 οἱ δ' αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ' ἔχοντες
νωλεμές ἐγχρίμπτοντο κ.τ.λ.

- (5) l. 424 ὥς οἱ μὲν μάρναντο κ.τ.λ. (introduces incident of the horses of Achilles).

The repetition of these forms at such short intervals certainly breaks upon the continuity of the story, and critics have naturally sought to reduce their number. Lachmann got rid of four by striking out ll. 366–423, and some recent writers reject the fifth as well, viz. l. 424 with the incident which it introduces. On the whole the arguments for rejecting ll. 366–388 seem to have most weight. The passage about Antilochus and Thrasymedes, ll. 377–383, can hardly be genuine (see the note *a. l.*), and the preceding description, ll. 366–376, is connected with that digression, is itself of little value, and may well be only an exaggerated repetition of the shorter mention of the darkness at l. 270. The other passages—the reference to Achilles (ll. 400–411, and the incident of Automedon and the horses (ll. 424 ff.)—serve at least to deepen the impression of the Patrocleia.

In the latter part of the book the chief passages suspected are ll. 459–542 (the sequel of the passage about the horses), and ll. 543–592 (where Athene and Apollo encourage the two sides). The points at issue are briefly noticed in the notes.

The most marked characteristic of the battles in this book is the 'cloud' or thick mist which covers the centre of the field, where the body of Patroclus is. It is described in three different places, ll. 268 ff., 366 ff., 644 ff., but as has been said the genuineness of the second of these is doubtful. The last contains the famous prayer of Ajax (l. 647 ἐν δὲ φάει καὶ ὕλεσσαν), in answer to which the cloud is rolled away. It is not easy to understand the meaning of this marvellous feature. At first it is represented as a protection from the Trojan attack (l. 272), as in 5. 506 ἀμφὶ δὲ νύκτα θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων: but generally it seems merely to increase the toil of the combatants, as in the parallel case of Sarpedon 16. 568 ὕφρα . . . μάχης ὁλοὺς πόνους εἶη. Poetically, therefore, as a mark of divine sympathy, it heightens the interest of the battle: and it adds at the same time to the sense of delay and expectancy which belong to this part of the story. Another characteristic—subservient a like object—is the number of prophecies. Zeus foretells the victory of Hector, and his speedy death (ll. 201–208): also the escape of the horses of Achilles, and the term of the Trojan success (ll. 451–455). We may add the dying prophecy of Patroclus (16. 851–854). These intimations are rightly placed in the part of the Iliad where the hearer begins to

look forward to the end, and so to realise the course of the story as a whole.

2. Πάτροκλος δαμείς, 'that Patroclus had fallen'; it is this *fact* that is the logical subject to ἔλαθε.

17. μή σε βάλλω is in form independent, 'see that I do not strike you,' but is practically a subordinate clause, dependent on ἕα. It is a good illustration of the way in which μή with the Subj. comes to be used in Final clauses: 'do this, let not that happen' = 'do this *lest* that happen.'

19. οὐ μὲν καλόν, 'nay, it is not well.' ὑπέρβιον, Adverb.

21. μέγιστος is in sense the predicate, = 'whose spirit is greatest.'

22. περὶ σθένει βλεμεαίνει, 'swells with the fulness of strength.' The phrase σθένει βλεμεαίνει (without περί) occurs in 8. 337: hence περί is to be taken as an adverb, = 'exceedingly.'

24. The slaying of Hyperenor is mentioned in 14. 516, but without the details which Menelaus now fills in.

25. ὦνατο, 'made light of': this form occurs only here.

28. εὐφρήναι, 'has gladdened.'

31. μηδ' . . . ἐμέιο is subordinate in sense, 'instead of standing up against me,' § 57. Accordingly πρίν in the next line goes with ἰέναι.

32. So Hesiod, Op. 216 παθὼν δέ τε νήπιος ἔγνω. Cp. Liv. 22. 39 *neque eventus modo hoc docet,—stultorum iste magister est.*

35. ἐπευχόμενος δ' ἀγορεύεις, 'and (over whom) thou dost utter boasting speech.'

37. ἀρητόν, 'prayed about' (*i.e.* against), 'accursed.' Many MSS. have ἄρρητον, 'unspeakable,' but the word is not Homeric in this sense.

42. ἀδήριτος, 'unfought,' since πόνος implies battle.

ἦ τε—ἦ τε, cp. 11. 410. ἀλκῆς and φόβοιο, are governed by πόνος, the Gen. being used to express a vague connexion or description: 'whether the struggle end in (take the side of) victory or flight.' This Gen. appears when two alternatives are opposed; as Od. 1. 24 οἱ μὲν δυσσομένον Ἵπερίονος οἱ δ' ἀνιόντος.

44-46. Repeated from 3. 348-350.

47. ἀναχαζόμενοι, governed by στομάχοιο.

51. Χαρίτεσσιν ὁμοῖαι, 'like (the hair of) the Graces.'

52. πλοχμοί, 'plaits,' cp. 14. 176.

54. ἀναβέβροχεν, Pf. of ἀναβρέχω, is the reading of Zenodotus. Aristarchus read ἀναβέβρυχεν, a form that can hardly be explained.

58. βόθρου, 'the trench,' in which the olive was set.

59. τοῖον, Masc., used predicatively, = 'thus': cp. 16. 164.

65. δηῶν, 'rending,' 'making havoc of it.'

70. φέροι, 'would have carried off.' Opt. with κεν used as the Indic. with ἄν in Attic, § 30, 6.

71. ἀγάσσατο, 'had grudged': cp. *μεγαίρω* (13. 563).

73. Μέντη. In the Catalogue *Εὐφημος* is the only leader of the *Κίκονες*. The name *Mentes* recurs in the *Odyssey*.

75. ἀκίχητα, Neut. Plur. used in a half abstract way, 'without hope of attainment': cp. *φυκτά*, 'escape' (16. 128).

76-78. Repeated 10. 402-404.

83. *πύκασε φρένας ἀμφὶ μελαίνας*, 'covered (lit. packed close) the midriff (till it was) black on both sides': cp. 10. 271 *πύκασεν κάρη ἀμφιτεθείσα*, and see on 1. 103.

89. The -φ of *ἀσβέστω* must be scanned as one syllable with οὔδ'. Perhaps we should read οὔδ' *νῖα λάθ'*.

93. *νεμεσθήσεται*, Aor. Subj., see § 29, 5.

98. *πρὸς δαίμονα*, 'against a higher power.' This use of *πρὸς* is very rare in Homer, and indeed only found in this book (11. 104, 471). Cp. *ποτὶ ῥόον*, 1. 264.

100. *μ'*, *i.e.* *μοι*, § 51, 5.

νεμεσθήσεται, Fut. or perhaps Subj. (§ 29, 6).

102. *πυθοίμην*, 'learn of,' 'discover.'

105. *φέρτατον*, 'the most tolerable.'

112. *παχνοῦται*, 'is stiffened,' chilled with fear.

115. *παπταίνων*, with Acc. 'looking about for,' so 4. 200.

121. *νέκυν περ*, his body at least (since we cannot save himself).

προφέρωμεν, 'bear forth' (from the battle).

122. This line recurs 1. 693 and 18. 21. It is here premature, as we have not yet heard that Hector has taken the arms (1. 125). Moreover it gives a false opposition to the emphatic *νέκυν περ* of 1. 121.

133. *λέων*, 'a lioness': Homer uses *λέων* (Masc.) for both sexes.

135. *ἐπακτῆρες*, 'hunters.'

139. *μέγα πένθος ἀέξων*, 'letting his sorrow swell in his heart.' The phrase occurs several times in the *Odyssey* (11. 195, &c.).

141. *ὑπόδρα*, 'with a scowl,' see on 1. 148.

142. *ἐδέυεο*, 'dost fall short in': Impf. with *ἄρα*, see on 16. 33.

143. *αὐτως*, 'for naught,' lit. 'with nothing more,' nothing for the *κλέος* to rest upon.

147. *περί*, 'about,' in defence of: Gen. as in 1. 157.

οὐκ ἄρα with Impf., as in 1. 142.

χάρις, 'matter of thanks,' the phrase is one like *οὐ νέμεσις*, 'it is no blame,' see on 9. 316.

149. *πῶς κε σωῶσαις*, 'how should you save,' *i.e.* how can we expect you to save. *μεθ' ὄμιλον*, 'amid the throng,' 'through the press of battle': *μετά* as 2. 143.

155. *ἴμεν* is best taken as an Inf., 'will listen as to going,' = 'will be persuaded to go.' The clause is conditional in form, with *implied* apodosis, 'if any one will go, (let him)': see on 6. 150.

πεφήσεται, Fut. Pf. of φαίνομαι, only found here: cp. 11. 147 ἀναφαίνεται αἰπὺς ὄλεθρος.

161. χάρμης, 'from the battle,' ablative Gen., as 5. 456.

163. λύσειαν, 'would release,' deliver up.

164. τοῖον, *i.e.* great enough (to induce them to exchange)

165, = 16. 272.

167. κατ' ὅσσε ἰδών, 'looking him in the eyes.'

173. ὠνοσάμην, see on 14. 95.

176-178, = 16. 688-690.

181. ἀλκῆς is most naturally taken with μεμῶτα, cp. 13. 197 μεμῶτε θούριδος ἀλκῆς. Some take it with σχήσω, and perhaps it should be regarded as belonging to both.

183-185, = 8. 172-174., 15. 485-487.

187. ἐνάριξα, with double Acc., *person* and *thing*, cp. 15. 343.

197. γηράς, Aor. Part., as if from an Indic. ἐγήρην.

198. ἀπάνευθεν, with κορυσσόμενον in l. 199.

202. σχεδὸν εἰσι, so Aristarchus: most MSS. have σχεδὸν ἔστι.

204. ἐνγέα, 'gentle.'

205. οὐ κατὰ κόσμον, because it was against the due order of things that Hector should win the armour of a mightier hero (Achilles).

207. ὃ is adverbial, = 'in that,' 'because.' τοι, *Dat. ethicus*, 'take for you' = 'do you the service of taking in charge.' The negative goes with the whole phrase νοστήσαντι δέξεται, 'never will Andromache take your armour on your return from battle.'

210. ἤρμοσε, Intrans., as in 3. 333., 19. 385.

213. ἰνδάλλετο, 'showed himself,' 'filled all eyes.'

214. Aristarchus read μεγαθύμῳ Πηλεΐωνι, and so Ven. A: the other MSS. have μεγαθύμου Πηλεΐωνος, which is probably right. There is no instance of ἰνδάλλομαι with a Dative meaning 'to seem like.'

221. γάρ refers forward to the main point of the speech, l. 227 τῷ τις νῦν κ.τ.λ.; 'since I did not call you hither—let every one now,' &c.

πληθὺν διζήμενος, 'because I wanted a host of men,' *i.e.* merely for the pleasure of having them here.

224. ὑπό, 'from before.'

225. δῶροισι, 'by gifts,' *i.e.* by exacting gifts.

226. θυμὸν ἀέξω, viz. with food and drink: cp. 261 μένος μέγα οἶνος ἀέξει: also 19. 161-170.

228. 'For that is the sweet converse of war,'—an oxymoron, since ὁαριστύς properly means 'social meeting': see on 13. 291.

229. καὶ τεθνηῶτά περ, 'though already slain,' so that there is the less to do.

231. The division of a single suit of armour is difficult to understand.

233. βρίσαντες, 'pressing on,' throwing their weight into the attack: cp. l. 512.

236. ἐπ' αὐτῷ, emphatic, 'over it as it lay.'

237. Ajax appeals to Menelaus as commander in the absence of Agamemnon. From the same point of view in l. 249 Menelaus couples himself with Agamemnon as giver of feasts to the chiefs.

239. αὐτῷ περ, 'ourselves,' *i.e.* without the body of Patroclus.

240. It matters little whether we read (here and in l. 242) περί δειδία or περιδείδια. The meaning in either case is 'I fear about.' The Gen. is used with περί of the object of a contest.

243. It seems best here to take νέφος as Object after καλύπτει: 'Hector spreads the cloud of war over the whole field.' This construction is supported by 14. 359 μαλακὸν περὶ κῶμα κάλυψα, cp. 14. 343 νέφος ἀμφικαλύψω, also 17. 132. It is possible to take νέφος as Nom., with Ἐκτωρ in Apposition (like 11. 347 νῶϊν δὴ τόδε πῆμα κυλινδεται ὄβριμος Ἐκτωρ): but the metaphor is a harsh one.

250. δῆμια, 'at the public cost,' the γερούσιος οἶνος (4. 259) provided by the people. Cp. the note on 18. 301 (καταδημοβορῆσαι).

254. αὐτός, 'of himself,' without waiting for exhortation.

256. ὀξύ, 'clearly.'

259. ἀνδρείφοντη, see on 16. 857.

260. ᾗσι φρεσίν, *i.e.* by his own powers of memory.

264. κύμα, 'the waves' of the sea, the Sing. in a collective sense; see on 1. 482. βέβρυχεν, 'roar,' *i.e.* dash with a roar. ποτὶ ῥόον, 'against the stream' of the river.

ἄκραι ἡϊόνες, 'projecting points of beach,' sandy headlands: cp. Od. 6. 138 ἐπ' ἡϊόνας προῦχούσας.

265. ἅλός, in its proper sense, 'the salt water.'

ἔξω, 'forth' (from the sea).

268. φραχθέντες, 'making themselves a screen' of shields: cp. 15. 566 φράξαντο δὲ νῆας ἔρκει χαλκείῳ.

Join ἀμφὶ κορύθεσσι, taking σφιν as a true Dat., 'about their helmets.'

272. μίσσησεν, 'hated,' 'could not bear that': Aor. of the *access* of feeling.

277. ἐρύοντο, Impf., 'sought to drag off.'

καὶ τοῦ, 'that same,' the dead Lody. The commentators join καὶ Ἀχαιοί, against the order of the words: the contrast with Τρῶες is sufficiently marked by emphasising τοῦ.

278. ἐλέλιξεν, 'wheeled,' *i.e.* rallied; cp. l. 283, also *Hom. Gr.* § 53.

283. ἐλιζάμενος, 'wheeling,' turning to bay. διὰ βήσας, with ἐκέδασσε.

285. ρεῖα with ἐκέδασσε. For μετεισάμενος see on 13. 90.

290. ἀμφί, 'on both sides,' *i.e.* of both feet, nearly = ἀμφοτέρους: cp. 18. 414 ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρε.

294. *αὐτοσχεδίην*, originally a Fem. adjective, sc. *πληγὴν*, 'a blow given at close quarters.'

295. *ἤρικε*, 'was shattered': Aor. of *ἐρείκω* with Intrans. meaning.

297. *αὐλόν*, the sheath or 'tube' by which the head of the spear was fastened to the shaft: cp. Od. 9. 156 *αἶγανέας δολιχαύλους*. In prehistoric weapons this part is made of bone or horn.

300. *αὐτοῖο*, emphatic, 'where it (the body) lay,' cp. l. 236.

302, 303, = 4. 478, 479.

309. *τόν* takes up *Σχεδίον* in l. 306: cp. 13. 197 (note).

310. *ἀνέσχε*, 'came out.'

314, 315. Repeated, 13. 507, 508.

321. *ὑπὲρ Διὸς αἶσαν*, 'beyond the portion *i.e.* destiny decreed by Zeus.'

324. *Ἡπυτίδη*, a patronymic taken from his calling: cp. 7. 384 *ἡπύτα κῆρυξ*.

325. *φίλα φρεσὶ μῆδεα εἰδώς*. Knowledge and feeling are not clearly distinguished: 'whose heart was ready with kindly wisdom.' See on 6. 351.

327. *πῶς ἂν κ.τ.λ.*, 'how can you deliver Troy'? Apollo begins by assuming that Aeneas thinks the gods hostile, this being the most polite way of accounting for his inactivity.

εἰρύσσαισθε, Plur. meaning 'you and the Trojans.'

328. *ὥς δὴ ἴδον κ.τ.λ.* Apollo goes on to tell Aeneas that others have not been hopeless, even with the gods against them; then that the gods are not really adverse; finally he puts plainly what he had begun by hinting, l. 332 *ἀλλ' αὐτοὶ κ.τ.λ.*

330. *καί*, 'even.' *ὑπερδέα*, 'very scanty,' by *Hyphaeresis* for *ὑπερδέα*: cp. *ἐνδεής*.

331. *βούλεται*, 'wishes rather,' cp. 1. 112.

334. *μέγα*, with *βοήσας*, 'with a loud shout.'

338. *ἔτι*, with *εἶναι*, which is in sense the main verb.

γάρ, cp. l. 221.

340. *μηδ' . . . πελασαίατο*, *i.e.* 'let us hope that they will not bring': see on 15. 476.

354. *εἶχε*, 'was able,' cp. 16. 110 *οὐδέ πη εἶχεν ἀμπνεῦσαι*.

ἔρχατο, 'were packed together,' formed a barrier, cp. l. 268.

359. *μάλα*, with *ἀμφ' αὐτῷ βεβάμεν*, 'to take their stand well over him.'

361. *ἀγχιστῖνοι*, 'thick and fast,' cp. 5. 141. The word does not come from the Superl. *ἄγχιστα*, but from *ἄγχι*, through a verb *ἀγχίζω*: cp. *προμνηστῖνοι*, 'one after another.'

363. *ἀναιμωτί*, 'without bloodshed,' *i.e.* without some loss.

366-376. As to these lines see the introduction, p. 323.

368. *μάχης ἐπὶ θ' ὅσον* = *ἐφ' ὅσον τε μάχης*, 'over so much of the

battle as,' 'over that part of it in which —.' This seems to have been the reading and interpretation of Aristarchus. It leaves the τε unexplained, for there is no parallel for ἐπὶ θ' ὅσον = ἐφ' ὅσον τε. The MSS. have μάχης ἐπὶ θ' ὅσσοι, Eustathius ἐπὶ ὅσσοι (so Wolf and Bekker). The simplest reading would be ἐπὶ ὅσσον, with hiatus after ἐπὶ, as in ἐπίορκος, ἐπίοψομαι.

372. ὄξεϊα, 'undimmed.'

373. γαίης, Gen. of *place* after a negative, § 39, 3, α.

μεταπαυόμενοι, lit. 'ceasing by turns,' with intervals of rest.

377-383. These lines seem to be an interpolation. They were probably meant to reconcile the statement that all the ἄριστοι were in the middle of the battle over Patroclus with the subsequent mention of Antilochus.

381. ἐπιοσσομένω, 'looking out for,' watching against.

384. πανημερίοις. This word often means, 'for the *rest* of the day'; but even in this limited sense it is not appropriate here.

ὀρώρει, 'was astir,' raged.

387. παλάσσετο, Sing., perhaps because the parts of the body enumerated are thought of as a mass (= μέλεα); or because γούνατα is the most prominent in the list.

μαρναμένοι Dual, generally explained of the two opposed sides. Possibly it is distributive, referring to the several *pairs* of combatants; see on 16. 370. Some good MSS. have μαρναμένοισιν.

The text of this passage, however, can hardly be sound. The combination καμάτῳ τε καὶ ἰδρῷ παλάσσετο is defended on the ground that ἰδρῷ contains the governing notion (κάματος τε καὶ ἰδρῶς = 'the sweat caused by toil'). But (1) in other places where the phrase occurs (13. 711., 17. 745) κάματος is evidently the important word; and (2) ἰδρῷ παλάσσετο, 'was bespattered with sweat,' is an extremely harsh expression. On the whole it seems probable that ll. 384-388 were added along with ll. 377-383, in order to mark the return to the main subject.

390. λαοῖσιν, 'his men.' μεθύουσιν, in the literal sense, 'dripping,' 'soaked.'

392. κυκλόσε, 'in a ring,' *i.e.* pulling it every way as they stand round.

ἱκμάς, 'the moisture.' ἔβη, 'passes from' the skin.

398. ἄγριος is emphatic, explained by the following clause: hence the Asyndeton.

401. ἐτάνυσσε = 'brought to a height': see the note on 13. 359.

402. Πάτροκλον τεθνήotta expresses the *thing* known—that P. was dead.

404. τό, 'wherefore' (cp. 19. 213, &c.). Some take it to refer to the Inf. τεθνάμεν, as in l. 406 τό refers to ἐκέρσειν. This would leave τό μιν κ.τ.λ. without connexion with the preceding clause.

405. ἐνιχρὶμφθέντα πύλησιν. Achilles had forbidden Patroclus to advance near the city; but he may be supposed to see that the injunction had been disobeyed.

406. Achilles did not suppose that he had been slain, nor again (οὐδὲ τό) that he would take Troy: hence he expected him to return.

407. οὐδὲ σὺν αὐτῷ, 'nor with himself,' = nor even with him.

408. τό γε, that he should not take Troy. νόσφιν, 'apart,' secretly.

410. δὴ τότε γ' οὐ οἱ ἔειπε, = 'then indeed (it turned out that) she had not told him'; i.e. a thing had come to pass which she had never told him. At the beginning of book XVIII Achilles is represented as foreboding the death of Patroclus, and remembering a prophecy of Thetis which pointed to it.

416. γαῖα χάνοι, a form of wishing for death—not implying an earthquake, as Virgil seems to have understood, Aen. 4. 24 *sed mihi vel tellus optem prius ima dehiscat*: see on 4. 182.

417. ἄφαρ, 'at once,' i.e. without doubt.

418. εἰ μεθήσομεν, 'if we are to give up.'

424. σιδήρειος, 'hard as iron,' i.e. unyielding, ceaseless.

431. ἀρειῇ, 'scolding,' harsh words.

437. ἐνισκίμψαντε, lit. 'sticking fast,' i.e. stiffening their necks, with heads bent to the ground. So of a spear, l. 528 οὐδὲ ἐνισκίμψθη.

440. ζεύγλης, 'the yoke-cushion,' i.e. one fastened under the yoke, where it rests on the horse's neck. Such a cushion would confine the mane, but only so long as the horse's head was in the usual position.

443. ἄνακτι, 'as your master.'

445. ἔχητον, Subj. after the Aor. δόμεν, because the fulfilment of the purpose is still future, § 34, 2, c.

450. καὶ τεύχεα, 'so much as the arms.'

αὐτῶς, 'as it is,' without better reason (than the arms).

453. σφίσι, viz. the Trojans, implied in Ἐκτωρ.

454. This purpose of Zeus is carried out with tolerable exactness, as the Trojans are driven back by Achilles just before they reach the ships, and the sunset immediately follows (18. 240). See on 11. 193, 194.

459-542. This passage, which forms a sequel to the incident of the horses weeping for their charioteer, has been pronounced spurious by some critics. It certainly seems unlikely that at the height of the contest over Patroclus the two chief Trojan warriors should be tempted away by the hope of seizing the horses: and the more so as Hector has already made the attempt, and has been warned by Apollo that they are not within his reach (11. 75-78). The same may be said of Ajax and Menelaus, whose absence at the call of Automedon amounts to stopping the main action of the book. The words which mark its renewal (l. 543 ἄψ δ' ἐπὶ Πατρόκλῳ τέτατο κ.τ.λ.) seem hardly sufficient. On the other hand the Trojans are not fighting in the close

order of the Greeks (l. 564), so that the movements of individual heroes are freer: and the attempt of Automedon to join in the fighting offers a new opportunity to Hector.

460. ἵπποις, 'with the chariot,' Dat. in the comitative use, § 38, 3.

462. ὀπάζων, 'pressing on' (in pursuit).

464. ἱερῶ, cp. the note on l. 407.

465. ἐπίσχειν, 'to direct,' 'drive aright.'

471. οἶον, 'in respect that thus —'; see on l. 13. 633.

475. γάρ shows that this question gives the reason for the following Imperative ἀλλὰ σὺ κ.τ.λ.

476. δμῆσιν τε μένος τε, taken with ἐχέμεν in somewhat different senses (by Zeugma): 'to hold (*i.e.* exercise) the taming and control the fiery temper.'

477. εἰ μή, 'except': ἄλλος εἰ μή = ἄλλος ἢ.

479, 480. ἀποβήσομαι, because the παραιβάτης leaves the chariot as soon as he reaches an antagonist whom he wishes to engage. See on 5. 226, 227, where the same lines occur, and 11. 49.

481. βοηθόον, 'swift at the call to battle'; elsewhere an epithet applied only to warriors.

486. τῶδε, 'here.' ἐνόησα, 'I perceive,' Aor. as l. 14. 95.

487. ἡνιόχοισι, used loosely, to include the παραιβάτης: for κακοῖσι means 'unwarlike.'

488. The best MSS. have τῶ or τῷ, but the Dual gives a better connexion.

489. The MSS. are divided between ἐθέλεις and ἐθέλοισ. The Indic. suits the context best, since Hector would not speak as if the willingness of Aeneas were doubtful.

ἐφορμηθέντε γε νῶϊ, 'our onset,' governed by τλαῖεν. The construction is 'endure us so as to fight,' = 'endure to fight with us.'

499. ἀμφί, with πλητο, see on l. 83.

502. ἐμπνέοντε μεταφρένω, cp. l. 385 πνέοντε κατ' ὥμων.

506. ἢ κ'—ἀλοῖη, change to independent construction.

509. τὸν νεκρόν, Art. of contrast, to νῶϊν δὲ ζωοῖσιν κ.τ.λ.

οἱ περ ἄριστοι, = τοῖς ἀρίστοις οὔσι: cp. l. 230.

510. βεβήμεν. Inf. of purpose, 'for them (the ἄριστοι) to bestride it.'

512. ἔβρισαν, 'have pressed,' 'thrown themselves': cp. l. 233.

514. θεῶν ἐν γούνασι κείται. The origin of this famous phrase is obscure. The most probable account is that resting on the lap was symbolical of complete power and possession. Objects were dedicated to the gods by being placed on the knees of their statues, which were sitting figures; cp. 6. 273 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν.

522. ἵνα, the mass of sinew, called in Od. 3. 449 τένοντας αὐχενίους.

524. μάλ' ὀξύ, with κραδαινόμενον as a predicate, 'right keen as it was.'

526-529, = 16. 610-613.

531. μεμαῶτε, with σφῶε, 'in their eager rush' (with their swords).

538. Μενοιτιάδαο θανόντος, with ἄχεος, 'my grief for the death of —.'

539. μεθέηκα, 'I have let go,' 'lightened.'

540. Join ἐς δίφρον θῆκε.

543 ff. The descent of Athene from Olympus can hardly have been at the bidding of Zeus, who is on Mt. Ida, as we hear directly afterwards (l. 594). Moreover, the change in the mind of Zeus (l. 546 δὴ γὰρ νόος ἐτράπετ' αὐτοῦ) is inconsistent with l. 596, where he still gives victory to the Trojans. Zenodotus rejected ll. 545, 546. There is, however, a further and somewhat marked contradiction between the words of Menelaus about Hector (l. 565) and those of Apollo in l. 587. Hence many reject the whole scene, ll. 543-592.

547. πορφυρέην. This word contains the point of the comparison; cp. πορφυρέη νεφέλη in l. 551. Hence it must mean 'dark,' 'turbid,'—an epithet that may be due rather to association with the ideas of storm and gloom than to the violet and indigo among the colours of the rainbow. For its use as a τέρας πολέμοιο cp. 11. 27. The sentiment which looks upon it as a sign of hope and comfort is foreign to Greek imagery.

558. ἐλκήσουσι, 'are to drag about, tear.' The Fut. with εἴ κεν is rare; but see 5. 212., 15. 213.

564. θανών, 'his death.' ἐσεμάσσατο, 'has touched to the quick.'

571. καὶ ἐργομένη μάλα περ χροός, an unusual order, for καὶ μάλα περ χροός ἐργομένη; cp. 1. 217 καὶ μάλα περ θυμῷ κεχολωμένος.

573. ἀμφὶ μελαινας, see on l. 83.

575. Ἡετίωνος, not the father of Andromache, since his sons were all killed by Achilles, 6. 423.

577. The substantive εἰλαπιναστής defines ἐταῖρος (as in the combinations βοῦς ταῦρος, &c.), 'a companion who is a giver of feasts.'

587. οἶον δὴ, 'considering how,' see on 13. 633.

589. νεκρόν, sc. Podes, cp. l. 581. σὸν δ' ἔκτανε is paratactic, § 57.

594 ff. In this overclouding of Ida, accompanied by thunder, we may trace the original notion of the aegis as the 'storm-cloud' of Zeus.

599. ἐπιλίγδην, shearing away the surface; the word explains ἄκρον. cp. Od. 22. 279 λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.

609. δίφρῳ, the chariot, as the next line shows, of Meriones. It was a matter of course that Idomeneus, having failed to wound Hector, should retreat to a chariot.

611. αὐτῷ, 'the master,' Meriones.

612. The sentence here returns to the main subject, Idomeneus, to explain why it was not his own chariot.

τὰ πρῶτα λιπών, 'when he originally left,' i.e. at the beginning of the day.

613. ἐγγυάλισεν, would have 'put in their hands,' 'presented them with.'

615. 'Came as φάος,' *i.e.* his coming was salvation.

617. τὸν βάλ' κ.τ.λ. Takes up the sentence begun at l. 610, τὸν also referring to αὐτός in the preceding line.

618. πρυμνόν can hardly be put for ἄκρον, as the commentators say. It is not elsewhere applied to a spear, but might possibly mean the thick part of the head. Düntzer reads πρυμνοῦς.

621. ἐκ πεδίοιο, with ἔλαβεν: cp. 16. 668.

627. ὃ τε, after οὐδ' ἔλαθ' Αἴαντα Ζεὺς, = 'Ajax perceived that Zeus—'; cp. 1. 537 οὐδέ μιν Ἥρη ἡγνοίησεν ἰδοῦσ' ὅτι κ.τ.λ.

ἑτεραλκεία, 'by strength not their own,' see on 7. 26., 15. 738.

631. ἀφήη. The MSS. show great variety here,—ἐφείη, ἀφείη, ἀφίει, ἀφήει, &c. The Subj. is required by the general Homeric rule, § 33, 1, c.

633. αὐτως, 'merely,' without doing anything more.

639. σχήσεσθαι, 'will be held back,' checked in his course.

ἐν νηυσὶ πεσέεσθαι, 'that he will fall upon the ships,' of a hostile attack, as in 13. 742: see on 9. 235.

647. καὶ points to ὀλεσσον as one of two alternatives: 'let it be in the light if you destroy us' (as well as if you save us): cp. 5. 685 ἐπειτὰ με καὶ λίποι αἰών, = 'then I am content to die or live.'

657 ff. This simile has already been used in book XI to describe Ajax, ll. 659-664 being identical with 11. 550-554.

658. ὅς τ' ἐπεὶ κ.τ.λ. The sentence is not finished grammatically: it is interrupted by the description οἳ τέ μιν κ.τ.λ., and resumed at 664 ἡῶθεν δ' κ.τ.λ.

659. βοῶν, Plur. with an indefinite sense: 'the fat of some ox.'

666. περὶ, see on line 240.

667. πρὸ φόβοιο probably means 'away in flight,' πρὸ being used as in πρὸ ὁδοῦ ἐγένοντο (see on 16. 60).

671. ἐπίστατο, 'it was his character'; cp. 14. 92 ὅς τις ἐπίσταιτο ἦσι φρεσὶν ἄρτια βάζειν: and the similar use of οἶδα, as 16. 73., 17. 325.

676. πτώξ, 'the hare'; lit. the animal that crouches (πτήσσω): used as an adjective in 22. 310 πτώκα λαγῶν.

677. ἀμφικόμφ, 'with leaves all round,' 'full-foliaged.'

681. ἴδοιτο, so Aristarchus, and the best MSS.: ἴδοιο is also an ancient reading. The change to the Third Person is not more harsh than in 16. 586: cp. also 17. 705. Some supply ὅσσε as Nom. to ἴδοιτο: but this is not according to Homeric usage.

685. εἰ δ' ἄγε, see on 16. 667.

686. μὴ with the Ind. ὦφελλε because it is an expression of wish.

689. Τρώων, 'belongs to, is with, the Trojans': cp. 3. 457.

692. εἰπεῖν, αἶ κε σωάσῃ, 'say to him if he will save,' *i.e.* ask if he will: see on 7. 375 (*H. G.* § 294).

694. κατέστυγε, 'sickened': cp. 14. 158 *στυγερὸς δέ οἱ ἐπλετο θυμῷ*.
 699. ἔστρεφε, 'guided about,' *i.e.* kept at hand wherever they were wanted in the battle.

703. ἔνθεν, = ἀφ' ὧν (ἐταίρων).

705. ὃ γε. For the change to the Third Person see on l. 681.

710. ἰέναι, in the Future sense, 'will go forth.'

717 ff. So, according to the *Acthiopis* of Arctinus, when Achilles himself fell, the body was carried by Ajax, while Ulysses kept the Trojans back.

720. ὁμώνυμοι, 'even as we have one name.'

723. ἐπὶ, 'thereat,' in rage at seeing it.

727. ἕως μὲν, 'so far,' 'until' (the time given in the next clause): see on 13. 143.

728. ἐλίξεται, Aor. Subj., of what happens repeatedly.

732. κατ' αὐτούς, 'over against them,' *i.e.* at the point for attacking them, cp. 1. 484 *κατὰ στρατόν* (of the ship arriving) 'off the camp.'

τῶν δέ, apodosis.

735-741. These lines are condemned by some critics, perhaps rightly. The words *ὥς οἱ γ' ἔμμεμαῶτε νέκυν φέρον* come well in l. 746, after the simile of the mules, but less appropriately here, where the preceding lines describe the Ajaces, not those who carried the body.

736. ἐπὶ τέτατο, 'was intense, was at its height, behind them,' cp. 14. 389 *ἐριδα πτολέμοιο τάνυσσαν*, and the note on 13. 358 ff.

737. πόλιν, governed by *ἐπεσσύμενον* (cp. 12. 143, 15. 395, Od. 6. 20), rather than by *φλεγέθει*, which is elsewhere Intrans.: cp. 21. 13.

739. ἐπιβρέμει, lit. 'roars on to,' *i.e.* the wind drives on to the fire with a loud blast.

741. ἐρχομένοισιν, 'as they retreated.'

742. ἀμφιβαλόντες, 'putting on,' 'arming themselves with'; we expect the Middle (cp. 5. 738), but the Participle *βαλόμενος* is impossible in hexameter verse.

747. ἰσχανέτην, 'held back' (the Trojans); the same as l. 752 *μάχην ἀνέεργον ὀπίσσω Τρώων*.

748. τετυχηκώς, nearly = *τετυγμένος*, 'fashioned,' 'made to be':— 'whose form stretches out dividing the plain.' *διαπρύσιον*, from *διαπρύ*, see on 11. 275.

749. ἀλεγεινά, 'grievous,' 'cruel,' the cause of distress (*ἀλέγω*).

750. πεδίωνδε τίθησι, 'sets,' causes to flow, 'towards the plain.'

751. πλάζων, 'thrusting it aside,' *i.e.* out of its course.

755. τῶν has no construction except the attraction of *ψαρῶν* and *κολοιῶν*: see on 4. 433.

756. οὐλον, lit. 'thick,' close in the texture, hence 'in full, unbroken, cry.' Here, as in 16. 430, the ancient texts were divided between *κεκλήγοντες* and *κεκληγῶτες*. The Part. is construed *ad sensum*, *νέφος ψαρῶν*

being = ψῆρες. Cp. Od. II. 15 *Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε, ἥ ἐρι καὶ νεφελῇ κεκαλυμμένοι.*

761. *Δαναῶν*, with *τεύχεα*, 'of the Greeks as they fled.'

BOOK XVIII.

THE eighteenth book consists of two parts. The first consists mainly of scenes which serve to show us the effect upon the mind of Achilles of the news that his companion has fallen. The second relates how the armour which was lost with Patroclus is replaced by new armour, the work of Hephaestus. The two parts are connected by the presence of Thetis, first with her son, then in the house of Hephaestus. The argument is as follows:—

Antilochus brings the news of the death of Patroclus. Thetis hears the cry of her son, and comes with the Nereids. She promises to obtain new armour for him (ll. 1–147).

The body of Patroclus is near falling into the hands of the Trojans, when Iris, sent by Here, bids Achilles go and show himself at the trench (ll. 148–238). Here brings on sunset (ll. 239–242).

Assembly of the Trojans: Polydamas advises retiring into the city (ll. 243–314).

Lament of Achilles over the body of Patroclus (ll. 315–355). Dialogue of Zeus and Here (ll. 356–378).

Thetis goes to Hephaestus, who promises to make new armour for Achilles (ll. 369–477). The shield is fully described (ll. 478–617).

The scene at the beginning of the book, in which Thetis and Achilles are the actors, is the necessary complement of the Patrocleia. While the death of Patroclus is the external event upon which the plot of the Iliad hinges, it is the effect of that event on the mind of Achilles that is the ultimate source of interest,—the true crisis of an epic of which the 'wrath of Achilles' is the true subject. It is in this dialogue that the change of purpose resulting from the death of Patroclus is enacted, as it were, before the eyes of the hearer. Achilles makes his confession to Thetis, repents bitterly of his quarrel (l. 107 *ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο, κ.τ.λ.*), and desires only to return to the field, in order to avenge his friend (l. 114 *νῦν δ' εἴμ' ὄφρα φίλης κεφαλῆς ὀλετῆρα κίχέω*). Thus the situation created in the first book by the quarrel and all its consequences is finally brought to an end.

The relation of this passage to the events of the first book is further

emphasised in the working out of the scene. The appearance of Thetis at once reminds us that it is the second time that she has come at the call of her son. Her complaint on hearing his voice strikes again the key-note of the *Iliad*—the shortness and unhappiness of the life to which the hero is destined. The dialogue which follows is evidently meant to recal the former meeting, to contrast it with the new state of things, and thus to place before us the main outlines of the story, the crisis of which we have now reached. We see that the prayer of Thetis, which up to this time has been the motive force behind the action of the poem, can be so no longer. The boon that she obtained from Zeus has turned to bitterness (l. 80 ἀλλὰ τί μοι τῶν ἥδος;), and Achilles has to go back to her for counsel and help. In doing so he reveals the change which, as has been already pointed out (p. 307), is the true dramatic *περιπέτεια*, viz. the change from anger against Agamemnon to grief and thirst for vengeance. Of this new situation the remaining events are the natural and obvious consequence. The scene therefore has a double value, first as being in itself—i. e. simply as an event—the turning point or catastrophe of the story, and secondly from the way in which it brings the last part of the poem into palpable relation to the beginning.

The interval between the meeting of Thetis with Achilles and her arrival at the house of Hephaestus is filled by incidents of a subordinate character. The changes of scene are frequent, and there is little interdependence between the action that goes on at different places. The Trojan assembly, the lament of Achilles, the dialogue of Zeus and Here, and the making of the new armour are more or less contemporaneous. Moreover, the transitions from one to another are not made with the smoothness that belongs to the Homeric manner. Partly on these grounds, and partly owing to difficulties of detail, the genuineness of much of this part of the book has been seriously contested. The following are the questions most worth notice:—

(1) The circumstances which lead to the appearance of Achilles on the rampart do not tally with the picture given in book XVII of the rescue of Patroclus. Though Lachmann exaggerates the differences in detail¹, it must be allowed that the two passages cannot be easily read as parts of a connected story. The passage in book XVII loses somewhat in point if it is not the account of a *final* rescue. Again, there is no apparent reason why the sending of Iris to Achilles should be secret (ll. 168 and 185), since Zeus certainly did not wish the body to fall

¹ He makes a curious mistake in saying that in the seventeenth book the two Ajaces are represented as carrying the body of Patroclus on their backs (*Betrachtungen*, p. 79). The only discrepancy is that the carrying of the body (by Menelaus and Meriones) is not expressly noticed in book XVIII.

into the hands of the Trojans. On the other hand, it may be thought that the last lines of book XVII (especially the words *πολέμου δ' οὐ γίγνεται ἔρωή*) are a hint that Patroclus is not yet safe. We may compare the end of book XV, where the last stage of the Greek defence runs over into the next book (ll. 101 ff.), just as the last stage of the contest over Patroclus is made to do here. And the interference of Here may be regarded as in defiance of the injunctions of Zeus, repeated in book XIV, and not withdrawn till book XIX. For difficulties of language see the notes on ll. 151, 168, 192, 209, 231. The interpolation (if it is one) doubtless extended from *αὐτὰρ Ἀχαιοί* in l. 148 to the same words in l. 231.

(2) If the appearance of Achilles is an addition, the scene of the Trojan assembly must be condemned with it. Further reason has been found in the two speeches, which are generally regarded as below the Homeric level. See the notes on ll. 245, 259, 272, 274, 294. Bergk and others reject the whole passage about the Trojans, ll. 243-315. But possibly the original text contained the three lines 243, 244, 314. After a day of fighting we expect some notice of both the armies.

(3) The short dialogue between Zeus and Here (ll. 356-368) must also be struck out if the appearance of Achilles is not part of the original story. It has however been condemned on its own merits by nearly all critics ancient and modern. Wolf gives it as a decisive instance of a passage inserted by the supposed *διασκευασταί*, for the purpose of connecting two originally distinct rhapsodies (*Prolegomena*, c. xxx). It can hardly be thought to have much value of that kind, since the journey of Thetis makes a much more natural transition from the Troad to Mount Olympus. But it may fairly be regarded as a specimen of the kind of accretion to which the Homeric poems were liable during the period of oral transmission.

It will be seen that these three passages all turn on the notion that the contest over the body of Patroclus was ended by Achilles showing himself to the Trojans over the rampart of the Greek camp. It can hardly be maintained that this incident is necessary to the story, and all the three passages can be detached without violence from the context. It seems possible, therefore, though it cannot quite be proved, that we have in them a series of additions to the original text.

The difficulties that have been felt in regard to the latter part of the book are mainly chronological. It has been argued that Thetis does not reach Olympus till the day after the Patrocleia, consequently that the making of the arms occupies a whole day, during which the two armies are idle¹. It is true that several events are placed in the interval after Thetis leaves Achilles (ll. 148-368), and that one of them is the sunset (l. 239): but we may suppose that the poet, in returning to

¹ Bekker, *Hom. Blätter*, ii. p. 232.

Thetis, goes back to the beginning of that interval, and that the journey of the goddess takes no appreciable length of time. Thus the making of the arms will occupy the time from the scene between Thetis and Achilles to the dawn of the next day.

The book ends with a digression that takes our thoughts wholly away from the story of the *Iliad*. The divine pictures with which Hephaestus adorns the shield of Achilles do not illustrate anything in the context in which they are placed, and indeed have no relation to history or legend. They are representations of common ever-present objects; the great phenomena of nature—earth and sea, sun, moon and stars—then the various events and occupations that make up the round of human life. The passage, therefore, has properly no dramatic interest. It comes in as a sort of interlude, like some of the choral odes of Euripides, to fill a pause in the action of the poem. For the history of the earliest Greek art it is obviously a document of first-rate importance.

Within the last few years—even since the first edition of this book was published—archaeology has thrown much new light upon the character of the art represented in the Homeric poems. The discoveries of Schliemann at Mycenae have been followed up by other finds, which have revealed the traces of a pre-historic civilisation of which the coasts and islands of the Aegean were the seat. To this civilisation the term ‘Mycenaean’ has been applied. The date of it is still a matter of dispute, but the evidence seems to show that it covered a period of several centuries, and that the age of the *Iliad* and *Odyssey*—an age of Achaean chiefs, united more or less closely in an Achaean nationality—falls within that period, and probably towards the end of it. This appears, in the first place, from the general correspondence in geographical area between the sites of Mycenaean remains and the Homeric Catalogue of the ships. The eastern districts of European Greece—Argolis, Attica, Boeotia, Thessaly—with Laconia and Crete, hold the chief place in both lists. Again, the fortified citadels of which we find the foundations and even the walls at Tiryns, at Mycenae, at Hissarlik, answer to the Homeric palaces, such as those of Priam and his sons on the acropolis (ἐν πόλει ἄκρη). In historical Greece the acropolis was generally reserved for the temples of the gods. And the plan and structure of the palaces offers many points of comparison. In the poems, as in the existing remains, we find the αὐλή or enclosed court, with its porticoes, and the altar of Ζεὺς ἑρκείος in the middle; the μέγαρον, with the central ἑστία surrounded by pillars, against one of which the mistress of the palace may be seen leaning as she spins (*Od.* 6. 307); and even such details as the bronze plating of the walls, the frieze of blue (θρίγκος κυάνοιο), the door-sills of wood or stone. Finally, in the arts of design, with which we are especially concerned in the eighteenth book of the

Iliad, we find remarkable coincidences between Homer and the Mycenaean objects, both in *technique* and in style of treatment.

In respect of *technique* the most striking feature is the inlaid metal work, and the use of metal, especially gold, of different colours. On a dagger-blade found in one of the graves at Mycenae there is a picture of a lion-hunt, formed by various metals inlaid on a thin bronze plate (Schuchardt, p. 230 of the translation). The lions and the men are inlaid in gold, the trousers and shields of the men in silver, the shield-straps and other accessories in a black substance. On a second dagger-blade from the same grave there are three lions inlaid in gold, with manes of a somewhat redder gold: some lines are given by means of a lighter gold. In another grave was found a dagger-blade with a representation of ducks hunted by cats, in a river in which plants of papyrus are growing—doubtless an Egyptian subject. The cats, the bodies of the ducks and the plants are inlaid in gold, the wings of the ducks are silver, the fish are of a dark substance. On one of the ducks a drop of blood is given in red gold. Another dagger-blade is ornamented with flowers, each with three inlaid stamens, and there are similar flowers on the gold plate covering the hilt (*Ibid.* p. 264). There is also a cup of silver, ornamented with inlaid gold-work representing flower-pots with lotus-plants (*Ibid.* p. 240).

These objects find their counterpart in several pictures of the Homeric shield. There is a vineyard (561–565), with dark-coloured grapes, poles of silver, a ditch round it of cyanus (blue paste), and a fence of tin: there is a herd of oxen (573–578), wrought of gold and tin, with four herdsmen all of gold: and a dance of youths, with golden daggers hanging by silver belts (598). Again, in the ploughing scene the earth as it is turned up by the plough is shown ‘dark-coloured, though of gold’ (χρυσείη περ ἑοῦσα).

Moreover, in choice of subjects and in the manner of treatment there is a remarkable agreement between the Mycenaean remains and the shield of Achilles. All the pictures, as has been said, are taken from incidents of everyday life. The siege represented on the shield (509 ff.) finds a parallel at Mycenae in a representation of warriors fighting outside a city, on the walls of which women and children are seen with uplifted hands. Similarly the lion-hunt already mentioned may be compared with the scene of two lions carrying off a bull from the herd. The details are different, but the *genre* of the design is evidently the same.

Finally, the correspondence may be traced in the way in which the various scenes of the shield are arranged. We do not indeed know exactly what the arrangement was. It is not difficult to devise a probable scheme, but no one scheme proposed is clearly the right one. We can see, however, that the composition of the scenes is governed by the principle of balance and symmetry. The city at peace, with its

wedding and its law-suit, is contrasted with the city at war, represented doubtless in a corresponding number of scenes. The pictures of country life appear to be intended to illustrate the seasons of the year. The same principle is splendidly exemplified by the two gold cups, of the best period of Mycenaean workmanship, found in 1889 at Vapheio near Sparta (Schuchardt, p. 350). On each cup is a beautiful design, in *repoussé* work, representing a group of bulls. On one cup the bulls are wild: of the three shown in the design one has been caught in a net, in which he is struggling fiercely, another has just tossed a man on his horns, a third is rushing away at headlong speed. On the other cup the bulls are tame: three of them are standing or feeding together, and another is being led away with a rope fastened to one of its hind feet. In style and subject, but above all in the ethical contrast which governs the composition, these cups breathe the very spirit of Homeric art.

The absence of mythological subjects is the most striking feature of the Shield. It may be added that among the occupations depicted no form of seafaring life has a place. Ships of war, maritime commerce and fishing are alike wanting. The reason has been pointed out by Helbig. There was then no commerce which could be placed side by side with agriculture in a picture of Greek life. The most considerable traders were the Phoenicians. The great commercial and colonising movement of the Ionians was post-Homeric.

It is worth notice that in the Hesiodic 'Shield of Heracles'—an imitation of the Homeric shield—there are several mythological scenes (the Centaurs and Lapithae, Perseus and Gorgons, &c.), and a scene of fishing in a bay.

2. ἄγγελος, with ἦλθε, 'came as messenger.'

3. ὀρθοκραιράων, 'with upright horns,' also an epithet of oxen. As applied to ships it describes the two ends rising in a curve (Helbig).

8. θυμῷ, in the locative sense, 'bring to pass griefs in my heart,' grieve me at heart. For the sentiment cp. Od. 9. 507 ff., 13. 172 ff. ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει κ.τ.λ.

13. σχέτλιος, 'perverse'; explained by ἦ τ' ἐκέλευον κ.τ.λ. 'though I enjoined on him.'

33. ὁ δ' ἔστενε, 'while he (Achilles) groaned.'

34. This is the only reference to suicide in the Iliad; but cp. Od. 4. 539, 10. 50, 11. 277.

39-49. The ancient critics condemned this passage, with its long list of unimportant names, as being Hesiodic in character. Cp. Hes. Theog. 243-262. The repetition of the words κατὰ βένθος ἄλως Νηρηίδες ἦσαν (l. 38 and l. 49) seems to mark the limits of an interpolation.

50. καί belongs to the whole clause, as in τοῖσι δὲ καὶ μετέειπε —.

54. δυσαριστοτόκεια, ἐπὶ κακῷ τὸν ἄριστον τεκούσα (Schol.).

55. ἦ τ' κ.τ.λ. The sentence is finished grammatically by the two

clauses τὸν μὲν—τὸν δ'—, but in sense the former of these is parenthetical: 'after I had brought him up, shall not receive him back.'

60. νοστήσαντα, Aor. Part., see on 13. 38.

67. ῥήγνυτο, 'parted': cp. 13. 29 θάλασσα δίστατο.

68. θαμειαί is predicative, 'in close array.'

71. ὄξύ, 'shrill,' making a contrast to βαρὺ στενάχοντι.

75. The prayer here attributed to Achilles is that which he begs Thetis to make to Zeus: 1. 409 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἅλα ἔλσαι Ἀχαιοὺς κτεινομένους.

77. ἀεκήλια, lit. 'unquiet' (ἔκηλος).

85. ἔμβalon, 'cast,' alluding to the unwillingness of Thetis.

88. νῦν δ' ἵνα κ.τ.λ. The ellipse is easily supplied from the wish of the preceding lines: 'but now (it has so happened—you have become the wife of Peleus) in order that —.'

90. οὐδ'—ἄνωγε, 'does not bid,' = 'bids me not to —.'

93. ἔλωρα, Plur., used in an abstract sense, 'the spoiling,' *i.e.* slaying. Cp. Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον καὶ Ἔκτορα ἀποκτενεῖς.

95. οἱ ἀγορεύεις, 'with what you say,' *i.e.* if you do as you say.

96. ἐτοῖμος, 'at hand.'

99. κτεινομένῳ, 'in his death struggle.'

100. δῆσεν, 'needed,' *i.e.* has come to need. The form must be referred to δέω (δίδημι), 'to bind,' whence the impersonal δεῖ (9. 337),—not to δεύω, 'to come short,' Aor. ἐδεύησε. The word may be taken impersonally here, 'there has come to be need.'

ἀρῆς, see on 14. 485.

101 ff. νῦν δ' ἐπεὶ κ.τ.λ. The sentence is taken up again at l. 114 νῦν δ' εἰμ' ὄφρα κ.τ.λ., where the main point of the speech comes in, the resolution to go forth against Hector.

νέομαι may be either Pres. with future meaning (cp. εἶμι), or Fut., formed like τελέω, καλέω. See on 23. 76.

110. ἀέξεται, 'grows,' 'mounts up.'

112. See on 16. 60, where this characteristic phrase first occurs.

116. τελέσαι, 'to bring it (κῆρα) to pass.'

117. Heracles is always spoken of in the Iliad as a mere mortal. So the Dioscuri, see on 3. 243.

121. ἀροίμην, Opt. of *wish*, as ἐφείην (l. 124).

125. γνοῖεν δ', 'and may they know,' as a consequence of the wish already expressed. This shows how an Opt. of *wish* may pass into one of *end*.

128. ἐτήτυμον goes best with οὐ κακόν ἐστι (as La R.): 'this is of a truth no evil thing.' Most editors put a stop at ἐτήτυμον: but there is no good parallel for ταῦτα γ' ἐτήτυμον (sc. ἐστί, or εἶπες); and the point required by the context is not that Achilles has spoken *truly*, but that

what he proposes to do is *good*—*ἐτήτυμον οὐ κακόν ἐστι*. For *ἐτήτυμον* = 'really,' cp. 13. 111 *εἰ δὴ καὶ πάμπαν ἐτήτυμον αἰτιός ἐστιν ἥρως Ἀτρεΐδης*, h. Apoll. 64 *αἰνῶς γὰρ ἐτήτυμόν εἰμι δυσσηχὴς ἀνδράσιν*, Archil. fr. 64. The word seems to mean 'real,' 'genuine,' rather than 'true as an assertion' (*ἀληθής, νημερτής*).

133. *αὐτῷ*, emphatic, 'to him as well.'

134. *μή* with Aor. Imper., see on 4. 410.

136. *νεύμαι*, see on *νέομαι*, l. 101.

148 ff. As to the scenes which follow—the message of Iris to Achilles, the appearance of Achilles by the trench, and the assembly of the Trojans—see the introductory remarks (p. 338).

150. 'The ships and the Hellespont,' put vaguely for the Greek camp. The flight of the Greeks did not go beyond the trench.

151. *οὐδέ κε—ἐρύσαντο*. The apodosis begins at l. 166 *εἰ μὴ κ.τ.λ.* the original protasis is repeated in substance in l. 165 *καὶ νύ κε νύ κε νύ κε εἴρυσσέν τε κ.τ.λ.* Another reading is *οὐδ' ἄρα*, with which we must translate 'had not saved Patroclus' (viz. at the time now in question).

152. *ἐκ βελέων*, 'out of range of weapons,' cp. 14. 130.

153. *λαός τε καὶ ἵπποι*, i. e. foot and chariots.

155. The picture of the body of Patroclus carried by Menelaus and Meriones is now dropped or forgotten; see 17. 722 ff.

158. *ἔμπεδον*, 'in unshaken course.'

159. *ἐπαΐξασκε*, 'dashed on'; cp. 7. 240.

161. *σώματος*, 'a carcass': see on 3. 23.

167. *θωρήσσεσθαι*, 'to bid him arm.' Achilles in fact does not arm (188 ff.); but this need not affect the language used here, especially as the line is a recurring one (cp. 11. 715).

168. The place of *μιν* is unusual: see *Hom. Gr.* § 365 (ed. 2).

172. *ἔστηκε*, cp. 13. 333 *ὁμὸν ἵστατο νείκος*.

175. *ἐπι-ιθύνουσι*, 'make it their aim,' 'make efforts.'

178. *σέβας*, properly 'awe': 'let it be felt in your mind a shocking thing (*nefas*) that—.'

180. *σοὶ λῶβῃ*, sc. *ἔσται*. *ἔλθῃ*, 'shall be brought in,' cp. 17. 160 *εἰ δ' οὗτος προτὶ ἄστυ . . ἔλθοι τεθνηώς*. It is not clear, however, how the dead body is to be recovered in the case supposed.

182. *γάρ* in a question indicates going back to the *reason* of what has been said. Here we might translate, 'nay, but which of the gods . . ?' See on 10. 61.

188. *τ' ἄρ'*, § 49, 3: cp. 1. 8.

191. *στεῦτο*, 'showed herself ready,' see on 2. 597, 3. 83.

192. The Gen. with *οἶδα* should not be explained by the Attraction of *τεῦ* in the dependent clause. In the passages usually quoted in support of this explanation, as 10. 416 *φυλακὰς δ' ἄς εἴρεαι*, the attracted word is not in a distinct clause. The reason for the Gen. rather is that

οὐ *τεν* οἶδα does not mean 'I do not know (generally) of any one,' but 'I do not know as to any one *whether I can wear his arms.*' Cp. 11. 657 οὐδέ *τι* οἶδε πένθεος, ὅσσον ὄρωρε: and similar uses with γινώσκω (4. 357), πυνθάνομαι (1. 257), &c.

The peculiarity of this passage is the use of the direct Interrogative. Apparently the speaker begins as if he meant to say 'I do not know any one's arms, which I could put on' (οὐ *τεν* τεύχεα, *τά κε* δύοιμι), and changes abruptly to the direct question—'whose arms can I put on?' If the indirect form had been retained we should probably have had the Opt.; cp. 5. 192 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.

198. αὐτῶς, 'as you are.'

199–201, = 11. 799–801., 16. 41–43.

205. ἔστεφε, 'set close,' *i. e.* 'covered (his head) with.'

206. αὐτοῦ, 'himself,' 'his figure.'

209. οἱ *τε* refers back to ἄσπεος, as implying 'citizens.' This, however, is a harsh construction, and probably we should read οἱ δέ, as Heyne proposed.

210. ἐκ implies that the city is their base,—not necessarily that they fight from the walls.

211. πυρσοί, 'signal-fires.'

212. Join ὑψόσε γίγνεται, 'rises aloft': αἰσσουσα, 'shooting forth,' is added as a description.

213. ἀρῆς, see on 14. 485.

215. στή *ἰών*, 'went and took his stand': *ἰών* is used as an Aor. Participle. ἀπὸ τείχεος, 'clear of the wall,' *i. e.* not on it.

οὐδ' ἐς Ἀχαιοὺς μίσγετο, 'but not so far as to join the Greeks': who must be supposed not to have been driven back to the trench.

218. ὦρσε, *sc.* Achilles; the clause about Athene being parenthetical.

219. σάλπιγξ. We do not hear of a trumpet in any Homeric battles. This simile (supposing it is not a later addition) would show that it was known, although not ordinarily employed *in the field*.

220. Join ὑπὸ δηίων περιπλομένων, 'by reason of enemies compassing about'; cp. 16. 591.

224. ὄσσοντο, 'looked for,' implying dread (as 14. 17 ὀσσόμενον ἀνέμων κέλευθα): 'their hearts were filled by images of pain.'

230. For δέ καὶ see on l. 50.

231. ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσι. 'over their own chariots and spears,' *i. e.* in the confusion of the flight. The expression is a somewhat harsh one; cp. Thuc. 7. 84 περὶ δὲ τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, κ.τ.λ.—perhaps a reminiscence of this passage.

240. νέεσθαι, 'to go,' with πέμψεν (not ἀέκοντα).

244. ὑφ' ἄρμασιν, Dat. in spite of ἔλυσαν,—partly perhaps because of the metrical form of the Gen.: cp. 13. 88.

245. μέδεσθαι. The Pres. Inf. after πάρος is very rare.

246. ὀρθῶν is predicative,—‘of men standing up.’ This was a signal mark of alarm and confusion.

248. δηρὸν δὲ κ.τ.λ. is subordinate in sense, ‘after long ceasing from battle.’

250. πρόσσω καὶ ὀπίσσω, *i.e.* on all sides, cp. ἀμφί (l. 254).

252. μύθοισιν, ‘in speeches,’ *i.e.* in the council.

257. οὗτος = Lat. *iste*, § 45.

259. χαίρεσκον. The Iterative is somewhat strange, since the Trojans had only spent one night near the ships.

On *ιαύων*, ‘spending the night,’ see on 9. 325.

262. οἶος has a Causal force: ‘so overweening is the man’s spirit (that) he will not consent.’

264. ‘Divide the rage of Ares,’ fight with equal fire (ὁμῶς μεμάασιν).

265. περί, here of the assailant: cp. 9. 327 ἀνδράσι μαρνάμενος ὅρων ἔνεκα σφετεράων (for *their* wives).

272. Τρώων with πολλούς.

αἱ γὰρ κ.τ.λ., ‘would that it may so happen away from my hearing,’ *i.e.* ‘may I never hear of such a thing.’ This is of course a way of wishing that it may never happen.

ὦδε = ‘as I say.’ ἀπ’ οὐατος is in sense the predicate (—ἀπ’ οὐατος εἴη τὸ ὦδε γενέσθαι ταῦτα); cp. 22. 454 αἱ γὰρ ἀπ’ οὐατος εἴη ἐμεῦ ἔπος.

274. νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν, ‘during the night (remaining) in the Agora we shall keep in reserve our strength.’ This seems to be the only possible meaning of the obscure phrase. εἰν ἀγορῇ implies that they were neither to disperse nor to take the field. σθένος is generally explained as = ‘our forces’ (*die Heeresmacht*, Hentze); but there is no trace of such a use in Homer. For σθένος ἔχειν, in the sense of ‘checking the exercise of strength,’ cp. 21. 308 σθένος ἀνέρος ἀμφοτέροί περ σχῶμεν; also the phrase σθένος οὐκ ἐπικικτόν (8. 32, 463), and similar uses of μένος, as 12. 166 σχήσειν ἡμέτερόν γε μένος.

279. περὶ τείχεος, ‘for the wall,’ as περὶ πτόλιος (l. 265).

280. ἂψ πάλιν κ.τ.λ., an explanation of τῷ δ’ ἄλγιον: hence the asyndeton, which also serves to bring out the contrast ἐκ νηῶν—ἐπὶ νῆας.

281. ἡλασκάζων, ‘scouring idly to and fro’: cp. 2. 470 of flies αἵ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσι.

286. ἀλήμεναι, ‘to let ourselves be cooped up.’

288. γάρ refers really to the second of the clauses πρὶν μὲν—νῦν δέ, the sense being ‘for whereas of old Troy had great possessions, now it has lost them through the siege.’ μέροπες ἄνθρωποι in the Nom. only here: the irregular metre is probably due to the more familiar μερόπων ἀνθρώπων.

293. The connexion is, ‘after we have suffered so much by being shut up in Troy, now when I have a chance of driving the Greeks into

the sea you wish to retreat to the city.' In most editions there is a comma at 'Αχαιοῦς, so that l. 295 is the apodosis to the clause **ὅτε περ** —. But the passage gains in effect if we regard **νῦν δ' ὅτε** as without a grammatical apodosis (see on l. 88 and l. 101). The apostrophe **νήπιε, κ.τ.λ.** fills the blank, finishing the passage in a somewhat abrupt way: 'now when Zeus gives deliverance (you wish to throw it away),—nay, do not let such counsel be heard.' The words **μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δῆμῳ** are evidently the climax of the speech, which it is in Homer's manner to introduce with a sudden transition: see on 3. 406., 4. 37, 351., 12. 244.

295. **ταῦτα, ἵστα, § 45.** **φαῖνε,** 'utter,' 'publish,' cp. 14. 127.

299. **ἐγρήγορθε,** 'be awake,' Imper. Mid. of **ἐγρήγορα**. Analogy requires the form **ἐγρήγαρθε**, cp. **διέφθορα, διέφθαρμαι**.

300. **ὑπερφιάλως ἀνιάζει,** 'is vexed beyond bearing,' finds his possessions too great a weariness to him. The point of the sarcasm is that only a person who is tired of his possessions would wish to be longer besieged (referring to ll. 288 ff.).

301. **καταδημοβορῆσαι,** 'to make public feast with.' So **δημοβόρος βασιλεύς** (1. 231) is 'a public-feasting king,' one whose only function is to eat at the public cost.

306. Hector repeats the words of Polydamas (l. 278), giving them a new force: Achilles will suffer, not merely (as Polydamas promised) by failing to take Troy, but by meeting Hector himself.

308. **ἥ κε φέρῃσι—ἥ κε φεροίμην,** 'whether he shall bear away the victory, or I may bear it away myself.' The Subj. is used for the alternative on which the emphasis falls; the sense being, 'I will meet him, let him be ever so victorious.' So in Od. 4. 692 **ἄλλον κ' ἐχθαίρησι βρωτῶν, ἄλλον κε φιλοίῃ** the sense is 'he *will* hate some (though he *may* love some).' For the Mid. **φεροίμην** cp. 13. 486.

309. **κτανέοντα** is probably not a Fut. Part.: the regular Fut. of **κτείνω** is **κτενέω**, and the Fut. Part. is only used in Homer with Verbs of motion (like the Lat. Supine in *-um*). **κτανέω** may be a distinct Present, with desiderative force.

317. **ἐπί,** with **θέμενος** (Tmesis).

319. **ῶ,** 'from whom,' a 'true' Dat.

ὑπό, with **ἄρπασή,** 'snatch from under,' *i.e.* from the possession of.

321. **μετ' ἵχνια,** 'following the track,' further explained by **ἐρευνῶν**.

341. **καμόμεσθα,** 'have gained by our toil.'

344. **ἄμφι πυρί,** 'over the fire'; **ἄμφι** because the feet of the tripod *surround* the fire.

345. **λούσειαν ἄπο,** with double Acc., see on 16. 667.

350. **λίπ', i.e. λίπα,** 'richly,' 'thickly,' see on 10. 577.

351. **ἐννέωροιο,** 'of nine seasons,' *i.e.* years. This is the most obvious rendering, and is supported by Od. 11. 311. But the meaning which

suits all the places is 'mature,' 'in season' (see Merry and Riddell on Od. 10. 14) : hence the true form (as Mr. Raper has suggested) may be *ἐνν-ωρος*, = *ἐν ὥρᾳ* (cp. *ἐνδιος*, *ἐννυχος*) : the *νν* being due to the original *γ* of *ὥρα*, Engl. *year*. Such a word might easily be confused with the form *ἐννέωρος* from *ἐννέα*.

357. *ἔπρηξας*, 'thou hast accomplished it,' 'succeeded.'

καὶ ἔπειτα, lit. 'afterwards (if not at first),' hence 'at length.'

358. *ἦ ῥά νυ κ.τ.λ.*, 'the Greeks must be thy own children,' ironically said.

362. *μέλλει*, 'is likely to,' meaning that such a thing is quite in the ordinary course. *βροτὸς ἀνδρί* = 'one mere man for another.'

367. *ῥάψαι*, 'to bring about'; so *ὑφαίνω*, *τεκταίνομαι*, &c.—metaphors from the most familiar industries of the time.

Lines 356-368 are probably an interpolation. The dialogue interrupts the course of the story with an abrupt double change of scene : whereas the change from the Greek camp (l. 355) to the house of Hephaestus (l. 369) is smoothed, in the Homeric way, by the passage of Thetis from the one to the other. Moreover, there is nothing to indicate that the return of Achilles was especially the work of Here, or that it was against the desire of Zeus.

369. The narrative goes back to the point at which Thetis left Achilles.

372. *ἐλίσσόμενον*, 'wheeling about,' in busy movement.

375. Join *σφι ἐκάστω*, 'for them each one,' and *ὑπὸ (θήκεν) πυθμένι*.

376. *θεῖον ἀγῶνα*, 'the assembly of the gods,' see on 7. 298, also 15. 428.

378. *τόσσον . . οὐ πω προσέκειτο*, *i.e.* were finished *except* that the ears were not yet put on : see on 4. 130 and 13. 143.

379. *ἦρτυε*, 'was fitting on,' explained by *κόπτε δὲ δεσμούς*, 'was forging the fastenings.'

382. *Χάρις*, a personification of the beauty which belonged to the work of Hephaestus : cp. 14. 183 *χάρις δ' ἀπελάμπετο πολλή*. In the *Odyssey* this notion takes the more definite form of the marriage of Hephaestus and Aphrodite.

386. *πάρους*, with the Pres. Indic., 'before this thou hast not been a frequent comer.'

392. *ᾧδε*, lit. 'as things are here,' *i.e.* 'here at once,' 'to join us.'

395. This is evidently another version of the myth told in Il. 1. 590-594, where the fall of Hephaestus is brought about by Here, though in a different way, and is connected with the Sinties and the island of Lemnos.

401. The *πόρπη* was a brooch — *περόνη*. The *ἑλιξ* was probably a kind of brooch or clasp, formed of spiral work (whence the name). The

κάλυξ seems also to have been a fastening of some sort (Helbig, p. 191). The ὄρμος was a chain long enough to fall down over the breast.

405. ἴσαν, *i.e.* *ῥίσαν*, 'knew.'

407. ζώαγρια, 'ransom for life.'

410. αἶητον is a very obscure word, probably one of those which only survived in the conventional epic language.

414. 'His face on both sides.' ἀμφί is adverbial, not governing πρόσωπα: cp. 17. 290, also 6. 117 (note).

417. ὑπό, Adv. 'underneath.'

ἀνακτι, 'for their master,' *i.e.* supporting him.

418. εἰοικυῖται, an anomalous form, for ἐικυῖται (*φεφυκυῖται*).

420. θεῶν ἀπο ἔργα ἴσασι, 'they have skill in working that is of the gods.' Cp. Od. 6. 18 χαρίτων ἀπο κάλλος ἔχουσαι (also Od. 6. 12., 8. 457). ἔργα, 'woman's work,' cp. Od. 20. 72 ἔργα δ' Ἀθηναίη δέδαιε κλυτὰ ἔργάζεσθαι.

421. ἔρρων. The original meaning is obscure, but some kind of painful or helpless movement is evidently implied: see on 8. 239.

422. πλησίον ἔνθα, 'near to where —.' Θέτις, sc. Ἴζε.

426. θαμιζεις, see l. 386.

426, 427, = 14. 195, 196: also Od. 5. 89, 90. The lines represent a formula of intercourse = 'what can I do for you?'

429. ὅσαι, after τις, = τῶν ὅσαι, 'of all that —.'

431. ἐκ πασέων, 'above, more than, all': so in the next line.

435. ἀρημένος seems to mean 'vexed' or 'broken down,' and to be connected with the ἀρή noticed on 14. 485.

ἄλλα δέ μοι νῦν, sc. ἄλγε' ἔδωκεν l. 431. But the ellipse is very harsh.

437-443 are repeated from ll. 56-62, and 444, 445 from 16. 56, 58.

446. ἔφθιεν, the only instance of the form φθίω. Apparently it is Impf., not Aor. Cp. 1. 491 φθινύθεσκε φίλον κῆρ.

447. θύραζε, 'forth,' 'out'; see on 5. 694.

450. We should gather from this passage that the sending out of Patroclus was the immediate result of the embassy of book IX.

458. νιῇ ἐμῷ ὠκυμόρφ. The unusual Synizesis (-ω ὠ- as one syllable) may be avoided by reading νι' ἐμῷ ὠκυμόρφ (with two MSS).

464. ὦδε, 'as surely': cp. 13. 825 εἰ γὰρ ἐγὼν οὕτω γε —, ὥς —.

465. ικάνοι, Opt. because the principal Verb is an Opt., § 34, 1, a.

467. ἀνθρώπων πολέων, 'of the many' (who will see it): cp. Od. 9. 352 πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο ἀνθρώπων πολέων; = 'and many might do so'. θαυμάσσεται may be Aor. Subj., implying purpose; cp. 3. 287.

470. χοάνοισιν, 'melting-pots,' 'crucibles.'

471. παντοίην, *i.e.* of all degrees of strength.

473. ὅπως κ.τ.λ. This clause takes the place of the alternative to σπεύδοντι: instead of μὴ σπεύδοντι or μὴ παρέμμεναι (or some equivalent phrase) the poet uses words which logically cover every case. The reason evidently is that there are not *two* alternatives, but various degrees (παντοίην αὐτμήν, l. 471).

481. αὐτοῦ, the *body* of the shield (opposed to ἄντυξ and τελαμών).

πτύχες. The five 'coats' or 'layers' were circular plates of metal, successively diminishing in size in such a way as to form concentric rings,—the fifth or smallest being visible as a complete circle, in the centre of the shield. On this central plate, and the four rings surrounding it, the pictures were wrought. The description begins with the innermost circle and proceeds outwards.

485. τεῖρεα, 'constellations.' The Art. makes a contrast to the sun and moon: 'and the starry signs too —.'

ἑσπεφάνωται, 'is set round with.'

488. αὐτοῦ, 'in the same space,' always in the north.

δοκεύει, 'watches,' as an animal expecting to be attacked. Orion is imagined as a hunter.

490 ff. The two cities now described probably occupy the next ring of the shield. They are evidently typical of the two conditions of peace and war. The city at peace is represented in two scenes, a marriage procession (491-496), and a law-suit 479-508.

491. γάμοι, the Plur. of *indefiniteness*: the picture represented marrying and feasting by means of one marriage-feast. So in the next line νύμφας and θαλάμων, though we need not suppose more than one bride in the actual scene.

492. ὕπο, 'by the guidance of.'

495. ἔχον, 'kept up,' as l. 105 καταχῆν ἔχε.

499. εὔχετο, 'maintained,' 'claimed credit for.'

500. πιφάσκων, 'setting forth the case,' assuring all men that it was so.

ἀναίνετο μηδὲν ἐλέσθαι, 'refused to take anything.' The phrase is usually translated 'denied that he had received anything,' but, as Mr. Leaf has lately pointed out (*J. H. S.* viii. 122 ff.), ἀναίνομαι means 'refuse,' not 'deny'; and besides the poet would hardly choose to represent a suit arising out of homicide—the most interesting chapter of primitive law,—where the dispute had nothing to do with the homicide itself, but was a mere question whether certain money had been paid or not. It gives a much better picture if we suppose the case to belong to the period when the obligation to accept a money payment was coming to be recognised, but might still be disputed in particular circumstances.

μηδέν, the only instance of this form in Homer: the Homeric words are οὐ τις, μή τις. The use of μή (instead of οὐ) is for the sake of emphasis, as with Verbs of swearing.

501. ἐπὶ ἴστωρ, 'with a daysman'; properly ἴστωρ is one who knows, i.e. witnesses, the agreement by which he is called on to decide: see 23. 485-487. So in the case of an oath (e.g. 7. 411 ὅρκια δὲ Ζεὺς ἴστω) a god is called to witness it, and is expected to know and punish its violation. Thus the word comes to mean an arbiter or referee.

πεῖραρ ἐλέσθαι, 'to take an ending, decision.'

502. The scene here changes to the actual trial. The chief difficulty is to reconcile the ἴστωρ to whom the parties wished to resort with the γέροντες or Elders who now give judgment. The true explanation seems to be that quoted by Hentze from A. Hofmeister, viz. that the ἴστωρ finds the case too grave for him to decide alone, and accordingly brings it before the Elders. This is not expressed in the passage, but perhaps is implied by the description of the people taking sides, and so making the matter one of public concern. Mr. Leaf adopts this view, and (among other illustrations) traces an interesting parallel with the trial of Orestes in the *Eumenides*, where Athene acts as ἴστωρ, and lays the case before the court of the Areopagus.

505. σκῆπτρα, the indefinite Plural, referring to what was done several times. Each elder received a sceptre in turn from one of the heralds, and held it in his hand while he spoke: see on 1. 234.

506. τοῖσιν, 'with these,' Dat. in the *comitative* use, § 38, 3.

ῥῆυσον, 'started up.'

δίκαζον, 'gave judgment.'

507, 508. These lines have been much discussed. The main question is whether the two talents of gold represent the ποινή in dispute—in which case l. 508 is to be understood of the *disputants*, and δίκην εἶποι = 'plead his cause,'—or form a kind of prize, to be given to that one of the *elders* whose decision (δίκη) is most approved. The latter interpretation is accepted by Sir Henry Maine (*Ancient Law*, p. 375), who compares the Roman procedure, and points out that in primitive times the agreement under which two parties resorted to a judicial decision took the form of a wager, and the stake went, as 'fees of court,' to the judge. The language of the passage is clearly in favour of this view. The two talents are connected with the description of the elders giving judgment, not with the ποινή,—which was a sum *claimed*, but not an object to be produced in court. Moreover, the sum is too small for the 'were-gild' of a man: cp. 23. 269, where the two talents serve as the fourth prize of the chariot-race. And the words δίκην ἰθύντατα εἶποι apply properly to a judge: so δίκη ἰθεῖα (Hes. Op. 36), 'righteous judgment'; cp. Il. 16. 387 οἱ... σκολίας κρίνωσι

θέμιστας, and Hes. Op. 221 σκολίης δὲ δίκης κρίνωσι θέμιστας. The chief difficulty urged on the other side is that there would have to be some way of deciding which of the elders gave the best judgment. But this difficulty would not arise in practice. Homeric debates end without any formal voting: either some one opinion is adopted by the 'evident sense' of the assembly, or else no decision at all is arrived at.

509 ff. The two armies are probably both besiegers (not besiegers and besieged, as has been thought). The artist of the shield could only give the notion of *surrounding* a city by showing it between two sets of assailants (see the examples given by Helbig, p. 305). The words δίχα δὲ σφισιν ἤνδανε βουλή need not refer to the two armies (as though each supported one of the two proposals). They only imply an assembly in which the usual alternatives (cp. 22. 117-121) were supposed to be debated, perhaps with envoys from the besieged.

513. ὑπεθωρήσσοντο, 'armed themselves to meet' (the enemy): ὑπό as in ὑπαντιάζω, ὑπομένω, ὑποκρίνομαι. The usual explanation, 'armed in secret,' cannot be supported by a good parallel.

515. ἐφισταότες, Masc. because the boys and old men are in the poet's mind: cp. 2. 137.

519. ἀμφίς, 'standing out,' not mixed with the crowd.

ὑπολίζονες, 'smaller under' (them), ὑπό as in ὑποδμῶς, ὑποβούκολος, ὑφηγίοχος,—words implying a lower position. Editors generally write ὑπ' ὀλίζονες, taking ὑπό as an Adverb with ἦσαν.

520. εἶκε, lit. 'gave way,' 'made room for,' hence 'was fit for.' The Pres. εἶκω (φεῖκω), 'to yield,' is probably the same verb as the Pf. ἔοικα, 'to be fit' or 'like' (Curt. GZ. 5th ed. p. 663). This passage shows the transition of meaning: cp. 22. 321.

523. Join ἀπάνευθε λαῶν, 'away from the main body.'

527. τά, i.e. the herds.

528. τάρμοντ' ἀμφί, 'cut off' (so as to drive them away): cp. Od. 11. 402 βοῦς περιταμνόμενον ἥδ' οἰῶν πῶεα καλά (= 'making raids').

531. εἰράων, 'the place of assembly,' where the debate (l. 510) was supposed to be going on.

ἐφ' ἵππων βάντες, 'mounting their chariots.'

533. στησάμενοι, 'setting (the battle) in array.'

537. ποδοῖν, Gen. 'by the feet.'

539. ὠμίλειν, *versabantur*: the actions and movements of the groups were like those of living men.

541 ff. At this point a fresh set of subjects begin, doubtless on a new ring of the shield. The chief occupations and pleasures of country life are illustrated, and apparently arranged in the order of the Seasons. Spring is represented by ploughing (ll. 541-549; Summer by reaping (ll. 550-

560); Autumn by the vintage (Il. 561-572): and Winter by cattle and sheep feeding, with a hunting incident (Il. 573-589).

544. **τέλσον**, a word which only occurs here and in 13. 707, clearly means the 'headlands' or boundary of the field at the end of the furrows.

548. The dark colour given to the gold points to the use of an enamel (Helbig, p. 303).

550. **τέμενος**, a 'close,' exempt from common occupation. Cp. the **τέμενος** given by the Lycians to Bellerophon (6. 194), and Sarpedon (12. 313), and by the elders of Calydon to Meleager (9. 578). Many MSS. have the reading **βαθυλήϊον**, 'deep in standing corn'; but this epithet could hardly apply to the whole **τέμενος**, and the character of the **τέμενος** as a domain attached to the kingly position (**τιμή βασιλῆϊς**) is clearly shown from the passages quoted (Mr. Ridgeway in the *J. H. S.* vi. p. 336).

552. **δράγματα**, 'handfuls,' the stalks of corn grasped by the left hand at each stroke of the sickle: cp. the Part. **δεδραγμένος**.

μετ' ὄγμον, 'along the furrow,' as the reaper *followed* it.

553. **δέοντο**, 'bound': Cobet reads **δίδεντο**.

555. **δραγμαεύοντες**, 'gathering the handfuls.'

556. **πάρεχον**, 'handed on,' kept supplying the binders.

560. **δείπνον**, 'for the mid-day meal' not 'supper,' as in Attic): see on 8. 53.

πάλυνον, lit. 'sprinkled,' as Od. 10. 520 **ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν**, of sprinkling into a libation. Hence it may mean to 'grate' or 'shred,' in making some kind of broth or pottage.

562. **μέλανες**, 'dark,' in contrast to the other gold (cp. l. 548).

563. **ἐστήκει**, sc. **ἀλωή**, 'was set up, supported.' The Dat. **κάμαξι** is instrumental or comitative (§ 38, 3), cp. 6. 243.

570. **λίνον δ' ὑπὸ καλὸν ᾄειδε**. These words are generally understood of the Linus-song, or dirge in honour of **Λίνος**, which the boy 'sang to the accompaniment' (**ὑπό**) of his lyre. The subject of the song, a beautiful youth cut off by an untimely death, belongs to a type represented in most mythologies. It is more than doubtful, however, whether this is the true account of the passage. Zenodotus read **λίνος**, i.e. the linen string of the lyre, which 'sang sweetly, in answer' to the touch of the player; and this view—which is equally tenable with the reading **λίνον**, taken as a Neut. Nom.—is strongly supported by Od. 21. 411 **ἣ δ' ὑπὸ καλὸν ᾄεισε, χελιδόνι εἰκέλη αὐδὴν** (said of the bow-string tried by the hand of Ulysses). In any case **καλόν** is an Adv. (1. 473).

571. **ρήσσοντες**, 'beating the ground'; **ρήσσω** is generally taken to be another form of **ρήγνυμι**, but this is doubtful.

573. **ὀρθοκραϊάων**, see on l. 3 (where it is applied to ships).

575. κόπρου, 'the farm-yard.'

583. λαφύσσειτον, for λαφυσσέτην, a form which is impossible in hexameter verse: cp. ἐτεύχετον (13. 346).

584. ἐνδίσσαν, 'set on,' 'hounded on.'

αὐτῶς, 'without doing more,' *i.e.* without attacking the lions themselves.

585. δακίειν, 'in regard to biting,' *i.e.* shrank from biting the lions. The construction is like 7. 409 οὐ γὰρ τις φειδὼ νεκύνω . . πυρὸς μελισσέμεν, 'there is no grudging as to the dead for soothing them with fire,' = as to soothing the dead with fire.

590 ff. This dance probably occupied a ring of the shield. According to Pausanias the work of Daedalus was a relief in white marble that was still shown at Cnossus in his time. The figures of the dance are supposed to have represented the windings of the labyrinth in which Ariadne guided Theseus. ποίκιλλε is a word which only occurs here. Elsewhere ἐτίθει or ποίησε is used of the different scenes.

593. ἀλφεσίβοιαι, 'oxen-earning,' *i.e.* purchased with oxen by their suitors.

594. καρπῷ, Sing. used distributively: 'holding their hands (each) on a wrist.' Cp. 13. 783., 16. 371. 621., 24. 647.

596. εἶατο, from ἐννυμι, Pf. Mid. εἶμαι.

600. ἄρμενον ἐν παλάμῃσιν, 'well-fitted (for holding) in his hands': so in Od. 5. 234 (of an axe).

601. πειρήσεται, Aor. Subj. πειράομαι does not elsewhere take an Acc., hence τροχόν should be regarded as an *Acc. de quo*, § 37, 7.

602. ἐπὶ στίχας ἀλλήλοισι, lit. 'in rows as regards each other,' *i.e.* forming themselves into answering lines,—in contrast to the simple movement in a circle of l. 599 ff.

604-606 = Od. 4. 17-19.

τερπόμενοι, in apposition to ὄμιλος, cp. 16. 281.

The words μετὰ δέ σφιν . . . φορμίζων are not in any MS. of the Iliad. They were inserted by Wolf from the passage of the Odyssey, chiefly on the authority of Athenaeus (V. p. 181). No trace of them is to be found in the ancient scholia. The picture of the dance and the two tumblers is simpler and more intelligible without the player on the lyre. If the words are not inserted we must read ἐξάρχοντες (or possibly ἐξάρχοντε) in l. 606. In the other case ἐξάρχοντος is better, taken as a Gen. absolute (sc. αἰδοῦ).

613. κασσιτέριοι. The use of *tin* is strange, since it is too soft a metal for such a purpose. See Helbig, p. 196.

BOOK XIX.

THE chief subject of this book is the 'renunciation of wrath'—*μῆνιδος ἀπόρρησις*—which Achilles has to make in the Greek assembly before he can again take his place in their ranks, and exact the vengeance for which he is thirsting. There are four scenes, divided as follows:—

Thetis brings the new arms to Achilles (ll. 1-39).

Achilles calls the Greeks to an assembly, declares his quarrel at an end, and presses for immediately taking the field. Agamemnon repeats his offer of gifts as atonement. Ulysses warns against going into battle hungry (ll. 40-276).

The gifts are brought to Achilles in his tent. Briseis laments over Patroclus. Achilles refuses food and drink, but Athene strengthens him with nectar (ll. 277-355).

The Greeks arm and sally forth. The arming of Achilles is described. The horse Xanthus foretells his death (ll. 356-424).

In this book, as in the last, the narrative stands in the closest relation to the events with which the story of the Iliad begins. Just as the meeting of Achilles and Thetis, which is the first and most important incident of book XVIII, recalls their former meeting in book I, so the assembly described in this book takes us back to the assembly which was the scene of the quarrel between Achilles and Agamemnon. The 'wrath' which was then kindled in the sight of the Greek army has its counterpart in an equally public 'renouncing of wrath,' and reconciliation of the two chiefs.

The speeches now put into the mouth of Agamemnon contain a reference evidently intended to connect the present position of affairs with the Embassy to Achilles in book IX. The gifts then offered to Achilles by way of atonement are again pressed upon him by Agamemnon, and his attitude towards the offer is essentially the same as it was then, namely, one of complete indifference. He does not refuse the gifts, for he has formally renounced his quarrel with Agamemnon; but he makes it clear that they are nothing to him. See the note on 16. 84-86.

Mr. Grote and those who with him regard the Embassy to Achilles as an addition, inconsistent with the original plan of the Iliad, are necessarily led to maintain that the passages in book XIX which refer to it, viz. ll. 140, 141, 192-195, and 243, are interpolations. But ll. 192-195, at least, cannot be spared, unless we also strike out the passages which describe the gifts being brought to Achilles, ll. 238-249, 278-281. Homer would not make Ulysses go to the tent of Aga-

memnon and fetch the gifts without being first commanded by Agamemnon to do so; and this command is given in ll. 192-195. It is significant, too, that Ulysses is not told what gifts he is to fetch. He simply goes to bring 'the gifts,' and he finds everything ready to his hand, in a way that would be unintelligible unless the episode of book IX had preceded.

These considerations seem to show that if book XIX has been tampered with in order to bring it into harmony with book IX, the changes made must have been greater than Mr. Grote supposed. Among later theories the most plausible is that of Hentze, who would leave out ll. 140-302 (except ll. 270-277), so as to make the final apostrophe of Achilles—*Ζεῦ πάτερ, ἧ μεγάλας ἄτας ἄνδρεσσι διδοῖσθα*—follow directly on the main speech of Agamemnon. Hentze urges with much show of reason that after the appeal for immediate action which Achilles has made (l. 68 *ἀλλ' ἄγε θάσσον ὄτρυνον πόλεμόνδε κ.τ.λ.*), the long speeches about the gifts, and on the question whether the army ought to breakfast before taking the field, are tasteless and out of place. This however is a line of argument which we must be careful in applying to Homer. We certainly find speeches made by Homeric heroes at critical moments, when a single word would seem to be more than enough. In such cases a conventional license is given. The speech is allowed to be long enough to give room for a sufficient picture of the situation; and the improbability is tolerated for the sake of the artistic effect. Now in the present instance the aim of the poet is to bring out the lofty impulsiveness, mingled with grief and desire of vengeance, which now characterises Achilles, and he does this by contrasting him, first with the neutral type represented by Agamemnon, then with the patience and practical wisdom of Ulysses. The debate about the expediency of sending out the army without food would doubtless seem to a Greek hearer to be a very fit occasion for the exhibition of these qualities. And in regard to the gifts it is to be considered that the acceptance of them by Achilles would probably be regarded as binding him anew to the cause of Agamemnon. Achilles might himself be willing to return to the war, even without gifts (*ἄτερ δώρων*, like Meleager in the story told by Phoenix, see 9. 598-604); but the morality of the time may have recognised them as a pledge of goodwill which the other chiefs could not safely neglect. In any case the presentation of the gifts tends to exalt the hero (cp. 9. 605), and has the character of a solemn overt act cementing the reconciliation.

Many short passages in this book have been rejected by critics as later interpolations. The most important is the passage in which Achilles is made to speak of his son Neoptolemus, whom he had left in the island of Scyros. Some critics content themselves with leaving out l. 327, in which the name Neoptolemus occurs; others reject ll.

326-337, so as to get rid of all mention of Scyros. The latter view is supported by peculiarities of language in the passage (see the notes on ll. 326, 331, 332), and the complete silence of the rest of the Iliad as to the marriage of Achilles. The Scyros adventure was told in the Cyclic poem called the *Cypria*, and the coming of Neoptolemus from Scyros was an incident of the *Little Iliad*. The present passage may have been suggested by either of these poems, or may have come from some common source.

The dialogue between Achilles and the horse Xanthus (ll. 404-424) has been suspected, on the ground that the chariot is not heard of in the next book. But the Homeric chariot, when it has once brought the warrior to the field, has little to do except to wait in case he should be wounded, or hard pressed by an enemy. The scene contains one of the prophecies that are a feature of this part of the poem, and the miraculous incident of the horse speaking—one of a kind that is rare in the Iliad—gives additional emphasis and solemnity.

8. τοῦτον, Lat. *istum*, implies some degree of impatience.

15. ἔτρεσαν, 'they turned and fled'; cp. 14. 522, also Od. 6. 138 τρέσσαν δ' ἄλλυδις ἄλλη (of Nausicaa's maidens).

17. δεινόν is an Adv. qualifying ἐξεφάνθεν (not an Adj.).

19. τετάρπετο, a reduplicated 2 Aor., § 4.

22. οἷα is predicate with ἔμεν, 'such as it is like the works of immortals are.' ἄνδρα should perhaps be ἀνδρί, as in 18. 362 μέλλει βροτὸς ἀνδρὶ τελέσσαι (Nauck).

24. υἱόν, Acc. governed by καδδῶσαι in the next line.

26. μὴ ἐγγείωνται, 'lest they have engendered.'

27. 'The life is slain out of him,' i.e. is taken by slaying. The clause is parenthetical.

σαπήν, sc. νεκρός, χρῶα being Acc. of 'part affected,' § 37, 4.

32. κῆται is read by Ven. A.: other MSS. have κείται. The regular Homeric Subj. would be κείεται (cp. ἔφθιτο, Subj. φθίεται), becoming κέεται, which is probably the true reading here.

35. ἀποειπών (ἀπο-φειπών), 'declaring at an end,' 'renouncing.'

38, 39. It is probable that some primitive process of embalming is in the poet's mind: see on 16. 670.

42. ἀγῶνι, see on 15. 428.

43. οἳ τε, sc. ἦσαν. ἔχον, 'wielded.'

49. ἔχον, 'bore,' 'suffered from'; so in l. 52.

50. πρώτῃ, 'the foremost part.'

56. τι expresses doubt or hesitation, which here is of course ironical, = 'can we say that it has been well?' Cp. Od. 9. 11 τοῦτό τί μοι κάλιστα φρεσὶν εἶδεται εἶναι = 'this seems perhaps best.'

ἄρειον 'well (and not ill)': Compar. as in l. 63.

57. This is one of the places in which it is difficult to decide between ὅτε, 'when' and ὃ τε, 'in that,' 'in respect that' (§ 48, 2). The latter suits τόδε, which gains by being taken as an antecedent to the Relativ clause: cp. Od. 20. 333 νῦν δ' ἥδη τόδε δῆλον ὅ τ' οὐκέτι νόστιμός ἐστι: also the combination τὸ—ὅτι (Il. 5. 406, &c.), τοῦτο—ὅτι (Il. 15. 207), τὸ—δ (Il. 19. 421., 20. 466).

60. ἐλόμην, 'gained her' (as a prize).

62. ἐμεῦ ἀπομνήσαντος, 'from the time of my great anger'; ἀπό expresses that it was an utter quarrel, see on 2. 772.

63. κέρδιον, 'profitable for the Trojans' (not for me). The Comparative expresses this contrast, not a higher degree of the quality 'profitable.'

65. προτετύχθαι ἐάσομεν, see on 16. 60.

70. ἔτι, 'once more,' as before the quarrel.

71. ἰαίνειν, *i. e.* 'to bivouac,' see on 9. 325.

77. αὐτόθεν ἐξ ἔδρης, 'without moving from his seat'; so in Od. 13. 56 αὐτόθεν ἐξ ἐδρέων, opposed to ἀνὰ δ' ἵστατο. Two of the old texts which were used by Aristarchus (those of Massilia and Chios) had instead of ll. 76, 77 the two lines—

τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων
μῆνιν ἀναστενάχων καὶ ὑφ' ἑλκεος ἄλγεια πάσχων.

The text of Zenodotus had the first of these lines only. The great difference in the two versions of l. 77, and the fact that both were unknown to Zenodotus, make it probable that both are spurious,—are in fact two different attempts to explain the obscure words at the beginning of Agamemnon's speech.

79, 80. Aristarchus understood these lines as Agamemnon's plea for indulgence in speaking from his seat, and apparently took ὑββάλλειν (*i. e.* ὑποβάλλειν) as meaning 'to prompt,' to put up some one else to speak for one. 'It is a goodly thing to listen to one standing,'—*i. e.* it is well for a speaker to stand (which I cannot do on account of the wound)—'and it is not fitting to speak through the mouth of another'—so that I am driven to speak ἐξ ἔδρης. This explanation is evidently very forced, and is only tenable at all on the assumption that Agamemnon was *not* standing. If we reject l. 77 the lines are naturally taken as an appeal for silence: 'it is well to listen to him who stands up (to speak), and unseemly to interrupt.' With l. 79 so understood cp. Od. 1. 370 μῆδ' ἐβοητὺς ἔστω, ἐπεὶ τό γε καλὸν ἀκούμενον ἐστὶν αἰδοῦ: and for ὑββάλλειν, 'to take up,' 'interrupt,' see on Il. 1. 292, where the Adv. ὑποβλήδην has this force.

82. βλάβεται, 'breaks down,' see on 16. 331.

83. ἐνδείξομαι, 'will declare the matter.'

84. σύνθεσθε, cp. 1. 76 σὺ δὲ σύνθεο, 'give heed.'

85. τοῦτον, Lat. *istum*, 'that word of yours' (§ 45), refers to the

foregoing speech of Achilles. 'The Greeks have already said all this that you say now.' For this use of *οὗτος* cp. ll. 187, 213.

89. *αὐτὸς ἀπηύρων*, 'took by my own act,' see I. 356.

90. *διά*, with *τελευτᾷ*, 'brings to the end.'

91-93. *Διὸς θυγάτηρ* is predicate. Note the shifting play of personification: Ate—moral blindness—is first a *thing* put into the soul by Zeus, Fate and the Erinyes, and then suddenly becomes a living agent. She goes with soft tread 'along the heads of men,' *i. e.* she enters men's minds before they are aware of her deadly power. So the Erinyes is *ἡεροφοῖτις*, 'moving in mist' (like 'the pestilence that walketh in darkness'). Cp. Shelley, *Adonais* xxiv:

Out of her secret Paradise she sped
Through camps and cities rough with stone, and steel,
And human hearts, which to her aery tread
Yielding not, wounded the invisible
Palms of her tender feet where'er they fell.

ἄαται, Mid. in a transitive sense, 'infatuates.'

94. *ἑτερόν γε*, 'one at least' (if not both himself and Achilles).

95. *Ζεὺς ἄσατο*, so Aristarchus: the MSS. have *Ζῆν' ἄσατο*, sc. *Ἄτη*. The transitive sense may be defended by the use of *ἄαται* in ll. 91, 129.

103. *μογο-στόκος* (so divided), probably 'staying labour' (root *stek*); see II. 270.

105. *τῶν ἀνδρῶν γενεῆς*, 'one of the race of those men.'

οἱ θ' αἵματος ἐξ ἐμεῦ εἰσί, 'who are of blood from me.' So in l. 111 *οἱ σῆς ἐξ αἵματος εἰσι γενέθλης*, 'who are of blood from thy stock,' joining *σῆς ἐξ εἰσι γενέθλης*: cp. Od. 13. 130 *τοί περ τοι ἐμῆς ἐξ εἰσι γενέθλης*. The Gen. *αἵματος* is partitive, in the wide sense of 'belonging to'; cp. 20. 241 *ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι*, and Od. 4. 611 *αἵματος εἰς ἀγαθοῖο*.

107. *αὐτε* indicates the relation of promise and fulfilment: 'you will not, when the time comes round, crown your word with fulfilment.'

110. *ἐπ' ἡματι τῷδε*, 'with this day,' as the event of this day. See on 13. 234.

113. *ἐπειτα*, 'thereupon,' *i. e.* therein.

115. *ᾗδῃ*, 'knew of,' 'knew that there was.'

117. *ἔσθῃκει*, 'was on,' 'was running' as we say, with a different metaphor.

118. *ἡλιτόμηγον*, 'of the wrong month' (*ἀλιτεῖν*).

120. *ἀγγελέουσα*. The Fut. Part. is properly used in Homer only with verbs of motion. Perhaps *προσηύδα* has this force: 'addressed herself to Zeus with the news.'

126. *λιπαροπλοκάμιοι*, 'with plaits shining (with ointment)': cp. I4. 176.

131. ἔργ' ἀνθρώπων means especially 'tillage,' as in 16. 392. In the heroic age this comprehended all settled life.

140. ὅδε παρασχέμεν, 'am here to furnish,' as 9. 688 εἰσὶ καὶ οἶδε τὰδ' εἰπέμεν.

141. χθιζός is incorrect, at least according to our mode of dividing time, since the Embassy was in the night before last. But possibly Homer reckoned the day from sunset to sunset, as the Jews still do.

147, 148. The construction here is mainly a question of stopping. Recent editors put a comma after ἐθέλησθα, and again after ἐχέμεν, and read πάρα (= πάρεστι): —'Gifts it is for thee, if thou wilt, to offer, as is becoming, or to withhold them'; or (taking the Inf. for the Imperative) 'Gifts, if thou wilt, do thou offer,' &c. It seems better, with the older editors, to join ἐθέλησθα παρασχέμεν, and to read ἐχέμεν παρὰ σοί (with the MSS.): 'Gifts if you choose to offer, as is meet, or to keep them with you, (do so): but now' &c. The ellipse of the grammatical apodosis is quite Homeric: cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι πολέμοιο δυσσχέος, εἰς ὃ κε νεκροὺς κήομεν ὕστερον αὖτε μαχησόμεθ' κ.τ.λ. See also on 6. 150. The presumption is in favour of the interpretation which requires the fewest stops. For παρὰ σοί = 'in thy keeping' cp. Od. 11. 175 ἧ ἔτι παρ' κείνοισιν ἐμὸν γέρας ἧέ τις ἤδη ἀνδρῶν ἄλλος ἔχει.

ἧ τε is nowhere else used exactly as in this passage, = 'or.' Perhaps the true reading is εἰ τ'.

149. κλοτοπεύειν, a word only found here, said to mean 'to make fine speeches'; but this is a mere guess from the context.

151. ὥς κέ τις . . ἴδεται is best taken after μνησώμεθα χάρμης: 'that so men shall see Achilles,' &c. Some take ὥς κέ τις—ὥδέ τις as correlatives: 'as each one of you shall see Achilles . . so let him' &c. But this separates the three lines too much from the rest of the speech.

158. ὁμιλήσωσι, 'meet' (in combat).

163. ἄκμηνος, 'unfed,' a word that occurs in this book only (11. 207, 320, 346).

169. γυῖα, 'in his limbs,' Acc. of 'part affected.'

172. ὀπλεσθαι, 'to make ready,' found here and at 23. 159.

176. μή after Verbs of swearing, cp. 15. 36.

τῆς is governed by εὐνῆς, 'her bed': see on 9. 133.

180. δίκης ἐπιδευές, 'a falling short in right,' failure to receive what is due.

181. ἐπ' ἄλλω, 'with another,' 'in another case.'

183. ἀπαρέσσασθαι, 'to make his peace again with.' The Acc. βασιλῆα is to be taken as subject to ἀπαρέσσασθαι, and ἄνδρα as object (the same construction as σε ἄρεσάσθω in l. 179): 'it is no matter for blame (*i.e.* it is only right) that a king should make atonement to a man when he is the beginner in the quarrel.' χαλεπαίνω is

'to storm,' 'chafe,' χαλεπήναι (Aor.) 'to lose one's temper,' 'break out in strife.' Some editors take βασιλῆα ἄνδρα together: the rhythm is against this. Heyne takes ἀπαρέσσασθαι = δυσαραστεῖν: 'it is only natural that a king (viz. Achilles) should show displeasure when one provokes him.' But this would be a mere truism. The form of the line reappears in the conventional ἄνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνῃ (Il. 24. 369., Od. 16. 72., 21. 133).

186. ἐν μοίρῃ, 'in fitness,' 'duly.'

187. ταῦτα, *ista*, 'what you propose,' cp. l. 175.

189. Aristarchus read αὐθι τέως, the best MSS. have αὐθι τέως περ. Here the form τέως, which had crept in instead of the original Homeric τῆος, spoiled the metre, and so led to further corruption. We have first to reject περ (with Aristarchus), and then to change αὐθι into αὐτόθι (Bekker) or αὐτοῦ.

193. κούρητας, used here and in l. 248, apparently = κούρους.

194. ἐνείκέμεν is an exceptional form in Homer; elsewhere ἥνεικα is the Tense-form used, § 5, 3.

195. χθιζόν, here an Adv.: but perhaps we should read χθιζοί (so the passage is quoted in Strab. X. 467).

202. ῆσιν. The usual Homeric form is ἔη.

205. ὀτρύνετον, 'you two,' viz. Agamemnon and Ulysses.

208. τεύξεσθαι, the Fut. to show that this is not properly part of the command: cp. 6. 70 ἄνδρας κτείνωμεν, ἔπειτα δὲ . . συλήσετε. But the Opt. τισαίμεθα shows that the clause is grammatically dependent on ἀνώγοιμι. See § 34, 1, a.

212. ἀνὰ πρόθυρον τετραμμένους. *i.e.* with his feet pointing through the doorway.

213. ταῦτα, 'your theme,' viz. food, cp. ll. 85, 187.

216. We may read Πηλῆος, scanning νιέ as an iambus (cp. 4. 473., 6. 130, &c.), or Πηλέος νιέ (— — —).

218. προβαλοίμην, 'may surpass,' 'should be found to surpass'; lit. 'throw myself in front'; cp. 6. 68 ἐνάρων ἐπιβαλλόμενος.

221. τε marks a general statement, § 49, 9. So Od. 1. 392 αἰψά τέ οἱ δῶ ἀφνειὸν πέλεται, and Hes. Theog. 86 ὁ δ' ἀσφαλῶς ἀγορεύων αἰψά τε καὶ μέγα νείκος ἐπισταμένως κατέπανσε (Düntzer).

222. καλάμην. 'the straw.' War is a harvest in which there is much cutting down, but little ingathering of fruit. In this fine metaphor the slaughter in war is compared to the work of the sickle, the word χαλκός applying to both. ἄμητος δ' ὀλίγιστος is an ironical under-statement, a way of saying that in war there is *nothing* answering to the ἄμητος of the husbandman:—it is a harvest that is all cutting down, no storing up of what is cut. The ἄμητος is clearly not the slaughter (as L. & S.) To understand it of the booty is logical, but somewhat impairs the poetical effect.

223. ἐπὴν κλίνῃσι τάλαντα Ζεύς, 'when Zeus strikes the balance,' *i. e.* decides the issue; cp. the symbolical weighing of opposing champions. 8. 69 ff.

225. γαστέρι, *i. e.* by fasting.

227. πότε κέν τις ἀναπνεύσειε πόνοιο; 'when can a man have a breathing-space from the toil' of fighting? This parenthetical question simply dwells on the notion implied in πολλοὶ καὶ ἐπήτριμοι—that there can be no respite (and therefore no time for fasting or ceremonious mourning of any kind). Some make it refer to the 'hardship' of fasting; but this is a post-Homeric sense of πόνος, and does not give so good a connexion of thought.

229. νηλέα, for νηλεέα (Nom. νηλεής), by hyphaeresis: cp. ἀκλέας, ὑπερδέα, also αἶδεο for αἰδέ-εο.

ἐπ' ἡματι, 'for the day,' *i. e.* on the day only. δακρύσαντας, Aor. because it means 'performing the weeping,' regarded as a single act.

230. περὶ λίπωνται, 'are left over from': περὶ as in περίειμι, &c.

234. λαῶν, with τις.

235. ἦδε γὰρ ὀτρυντὺς κακὸν ἔσσεται ὅς κε λίπηται, 'for this call to arms will be ill for him who shall stay behind,' *i. e.* after this call to arms it will go hard with him who shall stay behind. The commentators generally take ἦδε ὀτρυντὺς to be the ἄλλη ὀτρυντὺς of the preceding line. But surely ἦδε can only mean 'this present,' opposed to any future or distant one; cp. 7. 358 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.

247. στήσας, 'having weighed.' πάντα, 'in all.'

254. ἀπὸ τρίχας ἀρξάμενος, 'cutting off hair as the beginning of the rite.' ἀρχεσθαι is applied to any preliminary rite, and as the rite is in this case cutting off hair ἀπάρχεσθαι is equivalent to ἀποτέμνειν, and is construed accordingly: see on 1. 471 (ἐπαρξάμενοι δὲ πάεσσι).

255. ἐπ' αὐτόφιν, generally explained 'by themselves,' 'withdrawn into themselves' (Leaf), as 7. 195 (εὔχεσθε) σιγῇ ἐφ' ὑμείων. But this reflexive use of αὐτός is very questionable, and ἦσθαι ἐφ' ἑαυτῶν can hardly be made to mean 'to sit withdrawn into themselves.' Probably the true reading, as Nauck suggests, is αὐτόθι, and ἐπ' ἥατο means 'sat by' (Lat. *adsistebant*).

258-260. The chief deities called upon to witness oaths are Zeus, the Sun, and the Earth. In 1. 197 Agamemnon mentions only Zeus and the Sun. The three are named together in the similar passage, 3. 104, and a ram is allotted to each. The avenging powers 'beneath the earth' appear in the prayer 3. 276-279, but the name Erinyes is only given to them here.

261. μὴ ἐπενείκαι, 'that I never laid hand'; for μὴ with the Inf. in oaths cp. 1. 176 μὴ ποτε . . ἐπιβήμεναι. The Nom. ἐγώ however is

unexplained: and as the formula ἴστω νῦν is elsewhere (10. 329., 15. 36) followed by μή with the Indicative, and the form ἐνείκαι does not elsewhere occur (cp. l. 194), it is probable that the true reading here is ἐπένεικα (so La Roche).

262. εὐνῆς is governed by κεχρημένος in the sense of 'desiring.'

πρόφασιν is adverbial, as in l. 302, = 'professedly.' The πρόφασις is the *ostensible* ground, whether it be the true ground (as here), or not.

265. ὅτις σφ' ἀλίτῃται, 'to whoever offends,' to every one who offends. σφ' for σφέ, Acc. Plur.

271. οὐκ ἂν κ.τ.λ., 'else surely Atrides would not have stirred.'

273. ἀμήχανος, lit. 'impracticable,' 'with whom no contrivance is of avail,' hence 'perverse,' 'unconscionable': cp. 13. 726 ἀμήχανός ἐστι παραρρητοῖσι πιθέσθαι.

ἀλλά ποθι κ.τ.λ., 'but, it seems, Zeus wished' = 'unless Zeus had wished.'

276. αἰψήρην, 'speedy,' *i.e.* so that it separated speedily.

290. ὥς introduces a reflexion founded on the fact just mentioned: 'even as for me evil always waits upon evil,' 'showing how evil waits upon evil.'

δέχεται, used without an object, 'waits for its turn,' is ready to carry on the series.

293. τοὺς μοι μία, see on 3. 238.

294. κηδείους, 'much cared for,' beloved.

298. κουριδίην, see on 5. 414.

ἄξειν, 'that he would carry me'; the change of subject is somewhat harsh, but the name of Achilles is the chief word in the previous clause.

δαίσειν γάμον, 'to give a marriage-feast': Od. 4. 3 δαινύντα γάμον πολλοῖσιν ἐτήσιν.

302. πρόφασιν, as in l. 262, does not imply that the mourning for Patroclus was a mere pretence, but only that it was the immediate occasion: so in ll. 338, 339.

305. ἐπιπέιθεθ', for ἐπιπέιθεται, 'listens to my prayer.'

306. πρίν, 'sooner,' *sc.* than sunset; this is expressed by a fresh sentence (l. 308), cp. 16. 62., 24. 699.

312. τέρποντες, Pres., 'seeking to comfort'

313. πολέμου στόμα, 'the open gulf of war.' The word is applied to any opening, *e.g.* a bay between headlands (14. 36). War is perhaps thought of as an open space, an abyss, into which a man may fall and be lost. But we must not press the metaphor too closely.

314. μνησάμενος, 'bethinking himself,' *viz.* of Patroclus.

ἀνενέκατο, 'fetched a sigh.'

315. **ποτε**, nearly = 'many a time,' like **τις** = 'many a one.' **ἔθηκας**, 'hast served.'

321. **σῇ ποθῇ**, 'with longing for thee': so l. 336 **ἐμὴν ἀγγελίην**, 'news of me.'

οὐ πάθοιμι, without **ἄν** or **κεν**, § 31, 4.

322. **τοῦ πατρός**, 'my father' (instead of you): the Art. marks the contrast, as in Od. 2. 134 **ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ κ.τ.λ.**

324. **ὁ δ' . . πολεμίζω**. This combination of the Art. with the First Person is only found here: but cp. the similar use with **ὅς**, 15. 257, &c.

325. **ρίγεδανῆς**, 'to be shuddered at,' 'abhorred.'

326. **τόν** has no construction: the Acc. is used as though the last sentence had been in the form **τὸν πατέρα ἀποφθίμενον πυθοίμην**.

φίλος υἱός is construed with the Relativial clause: cp. 13. 340, &c.

330. **τε** is not in place here (§ 49, 9): we should probably read **σέ δ' ἔτι**, 'that you would yet.'

There is some reason to regard the lines which speak of Neoptolemus (ll. 326-333) as interpolated: see p. 355. The construction of l. 326 is defective, and l. 327 has been generally condemned. The place of the **μοι** in l. 326, and the neglect of the **ς** of **ἕκαστα** (l. 332), are also suspicious. The expectation of Achilles that Patroclus would return without him (ll. 329, 330) does not agree with 18. 10, where he says that he ought to have known that Patroclus must die first.

337. **ἀγγελίην ὅτε**, 'the news (which there will be when' &c.: cp. 8. 229 **εὐχῶλαί ὅτε δὴ φάμεν**, 'the boasts (which we made) when we said.'

344. **κεῖνος**, with deictic force, 'yonder he sits.'

351. Either **κατ-ἐπαλτο** (**πάλλω**), 'hurled herself down from,' or **κατ-επ-άλτο**, 'leaped down to him from.'

357. **Διός**, here in the original sense, 'heaven.'

358. **αἰθηρηγενέος**, see 15. 171.

361. **κραταιγύαλοι**, 'with stout γύαλα,' i.e. breast and back pieces.

362. **γέλασσε**, 'was brightened': this is perhaps the literal meaning of **γελάω**.

364. The narrative here goes back to the arming of Achilles, which must have been over before his followers left the camp.

365-368. These four lines were rejected by Aristarchus, on the ground that it is absurd to represent Achilles as gnashing his teeth.

366. **ἐν δέ οἱ ἦτορ δύν' ἄχος**, 'grief entered his heart': cp. 11. 268 **δύναι δυνον μένος Ἀτρεΐδαο**, Od. 18. 348 **δύη ἄχος κραδίην**.

375. This simile comes awkwardly after the simple comparison in l. 374 **σέλας γένετ' ἥτε μήνης**. The use of **ἄν** in l. 375 is unusual in Homeric similes, § 33, 1, b.

ἐκ πόντοιο, 'out at sea': the light is seen *from* the sea.

380. *περί*, with *θέτο*.

383. *ἴει θαμείας*, 'set thick': cp. 18. 612 *ἐπὶ δὲ χρύσεον λόφον ἤκε*.

385. *ἐφαρμόσσειε*, 'if the armour would fit'; the verb is intransitive, as 17. 210 *Ἐκτορι δ' ἤρμοσε τεύχε' ἐπὶ χροῖ*. Cp. 1 Sam. xvii. 39 'And David said unto Saul, I cannot go with these; for I have not proved them.'

386. Cp. Xen. Cyr. 2. 2. 14 *ἐμοὶ δοκεῖ τὰ τῶν ὕπλων φορήματα πτεροῖς μᾶλλον εἰκέναι ἢ φορτίῳ*.

388-391 = 16. 141-144.

392. *Ἀλκιμος*, apparently a shorter form of the name *Ἀλκιμέδων* (16. 197), like *Πάτροκλος* for *Πατροκλῆς*, *Ἐκατος* for *Ἐκατηβόλος*.

395. *κολλητόν*, 'well put together.'

396. *ἐφ' ἵπποιν*, 'on to the chariot': Gen., cp. 18. 531.

399. *πατρός*, since they had been given to Peleus, 16. 381.

401. *ἄλλως*, 'in another fashion,' *i.e.* better than you did for Patroclus.

φράζεσθε, 'bethink you how.'

σασέμεν, Aor. in *-σον*, § 9, 3.

402. *ἔωμεν* may be the 2 Aor. Subj. of *ἵημι*, used in the sense of *μεθίημι*, 'let go from,' 'cease.' But more probably it is from the root *sa*, Greek *ά-*, meaning 'to have enough,' which we have in *ἄ-δην*, and Lat. *sa-tur*, *sa-tis*: cp. 1. 423 *ἄδην ἐλάσαι πολέμοιο*. Thus *ἔωμεν* would be for *ἄομεν* or *ῥομεν*, formed like *βήομεν* (Curt. Verb. ii. 69).

404. *ζυγόφι*, for the Gen., 'from under the yoke.'

πόδας αἰόλος, 'with glancing feet.' The word *αἰόλος* is especially used of the effect of quick movement.

418. *ἐρινύες*, the powers that punish violation of divine laws. So Heraclitus said that if the Sun went out of his due course the Erinyes as the helpers of justice would find him out (fr. 29 Bywater).

421. *ὅ*, 'that' = *ὅτι*, § 48, 2.

423. *ἄδην ἐλάσαι πολέμοιο*: cp. 13. 315.

BOOK XX.

THE next three books, XX-XXII, bring the action of the Iliad to the culminating point. The grief of Achilles for Patroclus, which the preceding book has shown us in its effects on the quarrel with Agamemnon, is now translated into deeds in the field. He goes forth to avenge his friend: and the battle ends with the death of Hector.

In the events which follow three stages may be distinguished, corresponding to the three books of our text: (XX) preliminary incidents in which Aeneas has a leading part; (XXI) the fighting by the river, and combat with the river-god himself, and (XXII) the final combat with Hector. The argument of book XX is as follows:—

Zeus holds an assembly of all the gods, and grants them permission to take part in the war. They descend and range themselves accordingly (ll. 1-75).

Aeneas is urged by Apollo to single combat with Achilles. The gods retire to watch events. Achilles and Aeneas meet. In the combat which follows Aeneas is on the point of being slain, but is saved by Poseidon (ll. 75-352).

Achilles and Hector exhort their followers: Hector withdraws before Achilles (ll. 353-380).

Achilles slays many Trojans. Hector seeks to avenge the death of Polydorus, and is about to be slain, when he is rescued by Apollo. Still Achilles rages unchecked (ll. 381-503).

The plan of the book brings out one of the contradictions which are the stumbling-blocks of critics, but which really lie deep in the nature of epic poetry. Achilles is burning to avenge his friend; he ought therefore to seek out Hector and bring his quarrel to a speedy issue. Instead of this he is drawn away into a slaughter of Trojan rank and file, with incidents which occupy two books. The reason is that the poet has to fill his canvas. The death of Hector must not stand by itself in the picture, but form the climax of the last and greatest of the days of battle. The difficulty is met, as Hentze has well pointed out, by the Olympian assembly at the beginning of the book. The gods that are friendly to Troy are again left free to act, and their interference brings about the due 'retardation' in the course of events. The scene is of use at the same time in recalling the former assembly in book VIII, in which Zeus imposed the restraint which he now removes.

The 'battle of the gods' (*θεομαχία*), from which the book has had the misfortune to take its title, has long been condemned as spurious. The passage announces with great circumstance the breaking out of 'war in heaven,' but no actual conflict follows. What we expect after the speech of Zeus is that the gods should descend to the plain of Troy, and there kindle fresh strife between the opposed armies. Doubtless this was all that was intended by l. 31; but not unnaturally the words *πόλεμον ἀλίσστον ἔγειρε* suggested warfare between the gods themselves, Hence an interpolator bethought him of bringing all the chief gods on the scene, several of whom—as Hermes, Hephaestus, Leto, Artemis—do not take part in the war on either side. The extent of the interpolation

is not certain. The most natural limits are ll. 33-75, but parts of this passage may be genuine.

A little further on ll. 112-155) we find a sort of council held by the gods who are ranged on the Greek side, to whom Here speaks of the danger of Achilles and the need of giving him encouragement. This seems quite out of place here, especially when Zeus had just proclaimed as his motive of action the fear that Achilles would carry everything before him and anticipate fate by the utter destruction of the Trojans. The passage may have been inserted to account for the comparative inactivity which takes the place of the expected *θεομαχία*. A more important question is raised by the next two hundred lines (ll. 156-352), in which Achilles and Aeneas play the chief part. The arguments which Kammer has urged against the genuineness of this episode seem conclusive. It opens with the meeting of the two heroes, which the poet describes as though it came about accidentally, when the two armies approached each other, thus ignoring the encouragement already given to Aeneas (l. 79), and the main impulse of Achilles, his desire to be avenged on Hector. The death of Patroclus seems for the time to be forgotten, and the whole character of the speeches is out of keeping with the fierce and rapid movement which distinguishes books XIX-XXII. Poseidon, who is elsewhere a relentless enemy of the Trojans, now rescues Aeneas, and foretells the glory of his house. It is this prophecy, indeed, which forms the chief interest of the episode. Evidently it has a local source, and is intended to point to some dynasty, ruling in the Troad and claiming to be descended from Aeneas, to which Poseidon may have stood in the relation of family patron-god. Hence if the passage had been undoubtedly Homeric we should have had a strong argument for the connexion of the poem with the actual scene of the Trojan war, the later Aeolis. As it is, we are rather led to conclude that the local traditions of the Troad were not well known to the author of the Iliad.

The remainder of the book, at least from l. 381 *ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε κ.τ.λ.*, satisfies every requirement of epic art. We feel that this Achilles is the Achilles of the Iliad, and that his deeds are bringing us by swift stages to the crisis which is to be reached by the death of Hector.

3. *θρῶσμιῳ πεδίοιο*, cp. II. 56.

4. *Θέμιστα*, see I 5. 87.

5. *κρατὸς ἀπ'*, to be taken with *κέλευσε*.

18. *ἄγχιστα δέδηκε*, 'most nearly blazes up,' *i. e.* is on the point of blazing up (Heyne, Faesi). This seems the most natural sense: but the phrase is a strange one.

21. *ὦν ἕνεκα*, 'on what account,' epexegetis of *βουλὴν*.

26. *οἶος*, 'alone,' without the help of any god.

27. ἔξουσι, 'they (the Trojans) will keep back, withstand.'
30. ὑπέρμορον, so Aristarchus: the MSS. generally have ὑπὲρ μόρον, but ὑπέρμορον is supported by the corresponding plural ὑπέρμορα (ll. 2. 155).
31. ἀλίσστον, 2. 420.
32. δίχα, 'two ways,' divided.
34. ἐριούνης, 'giver of blessings' (ὀνίνημι).
35. ἐπὶ . . κέκασται (Tmesis), 'excels,' cp. 24. 535 πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο.
42. κύδανον, 'gloried': Intrans. only here.
45. ὅθ' may be either ὅτε, 'when' or ὅ τε (= ὅτι, 'because.'
48. According to Aristarchus the apodosis begins at αὖε δ' Ἀθήνη: cp. 1. 193 ἦλθε δ' Ἀθήνη. But the shouting of Athene is a mere incident of the combat now suddenly stirred up, and it is this combat which is contrasted with the former panic of the Trojans (l. 44 ff.). Hence it is better to make the apodosis begin at ὦρτο δ'.
50. αὐτὲι, instead of αὐτέουσα, § 58, 1.
53. θέων is best taken with ἐπὶ Καλλικολώνη: the Callicolone or 'Fairhill' being an outlying height near the river Simois, to which Ares rushed from time to time in order to be nearer the battle. Commentators mostly join πὰρ Σιμόνεντι θέων, but the Dat. is against this, whether παρά means 'to the side of' or 'along.' The reading of Aristarchus was θεῶν, so that Ares would stand 'on the gods' fair hill.'
55. ῥήγγυνντο seems to mean 'caused to break out.' ἐν αὐτοῖς, 'among them,' viz. the two armies. Some take it in the reflexive sense, 'among themselves': but this use of αὐτός is extremely doubtful.
62. μή κ.τ.λ. This clause should not be taken as dependent on δείσας, but on ἄλτο καὶ ἴαχε.
- 63-65. Cp. the imitation in Virgil, Aen. viii. 243-246.
65. στυγέουσι, 'dread,' see 14. 158.
67. The *f* of ἀνακτος is neglected: but the passage is doubtless spurious, see p. 365.
72. Ἑρμῆς, the contracted form, not elsewhere found in the Iliad.
77. τοῦ, with αἵματος, 'with his blood.'
78. ταλαύρινον, 'with shield of stout bull's hide,' cp. 5. 289.
83. ἀπειλαί, 'boastings,' boastful offers.
85. πολεμίζειν. Most MS. have πολεμίζειν, but A has πτολεμίζειν. The Fut. Inf. is usual after a verb of *promising*.
87. ταῦτα, Lat. *ista*; explained by the next line, ἀντία . . μάχεσθαι.
95. τίθει φάος is metaphorical, = 'gave him success.'
99. ἄλλως, *i. e.* apart from the aid of a god, 'in any case.'
101. ἴσον τείνειν πολέμου τέλος, 'stretched even the decision of

war,' *i. e.* pulled evenly at each end of the line. The metaphor of a rope is a favourite one; see on 13. 358. We should say, using a different figure, 'held the balance evenly between us.'

101, 102. οὐ κε is the reading of A: most MSS. have οὐ με. In the next line νικήσει' is Bentley's restoration for the vulgate νικήσει. The Fut. is clearly out of place in speaking of a purely imaginary case. The adoption of the Opt. does not necessarily involve reading οὐ κε: see on 19. 321.

108. ἰθὺς φέρε, 'bear right on,' 'aim straight before you.'

109. λευγαλέοις, 'pitiful,' fit for one who is λευγαλέος.

ἀρειῇ, 'scolding.'

114. ἄμυδις στήσασα, 'bringing together': cp. 13. 336.

θεοῦς, viz. the gods who were on the same side.

117. ὅδε, 'here.'

120. αὐτόθεν, 'from where he is,' hence 'at once.'

ἔπειτα, = 'failing this, then,' *i. e.* as the next best thing, cp. 13. 743.

121. παρσταίη, Opt. of gentle command: 'it were well that some one should stand by.'

125. ἀντιόωντες, Fut. Part. of ἀντιάω.

126. πάθῃσι, Subj. after κατήλθομεν, because it refers to what is still future: § 34, 2, c.

129. οὐ after εἰ is not uncommon in Homer: cp. 15. 162.

131. χαλεποὶ φαίνεσθαι, 'are dangerous in respect of appearing,' *i. e.* their appearing is dangerous.

135. This verse is wanting in many MSS.

136. ἔπειτα, *i. e.* if there is not to be a strife of gods, cp. l. 120.

138. ἄρχωσι, so Aristarchus and the best MSS.: but Zenodotus read ἄρχησι. The plural is defended on the ground that it is used as if the subject had been Ἄρης καὶ Ἀπόλλων. But there is no parallel for such an anomaly. Probably ἄρχησι is the true reading, changed to suit ἴσχωσι καὶ οὐκ εἰῶσι in the next line.

140. παρ' αὐτόθι, 'on the spot,' 'at once,' cp. 13. 42, 23. 147. The MSS. have παρ' αὐτόφι.

142. ἔμην, here in the Fut. sense, 'will go.'

145. ἀμφίχυτον, lit. 'thrown up (*i. e.* built of earth) round him,' a round earth-work.

147. τὸ κήτην, 'the sea-monster,' the one sent by Poseidon, in revenge for the faithless treatment which he and Apollo suffered from Laomedon king of Troy. This *defining* use of the Art. is very rare in the Iliad.

151. ἐτέρωσε, viz. on the Trojan side.

152. ἀμφὶ σέ κ.τ.λ., *i. e.* the group of which Apollo and Ares were the chief. For this use of ἀμφί see 3. 146.

ῥῆε is an epithet of unknown meaning.

154. βουλὰς is emphatic, opposed to πολέμοιο.

156. τῶν introduces ἀνδρῶν ἢ δ' ἵππων, marking the transition from gods to men.

158. The meeting of Achilles and Aeneas is introduced as if they had not been already mentioned : for the formula cp. 13. 499.

161. The Aor. Participle ἀπειλήσας describes the forward movement of Aeneas expressed by ἐβέβηκει : 'strode on with a word or gesture of) defiance.'

162. κόρυθι, comitative Dat., § 38, 3.

ἀτὰρ . . ἔχε, a fresh sentence, though logically parallel to νενυστάζων, § 58, 1.

166. ἀγρόμενοι πᾶς δῆμος. For the Plur. with a Collective Noun cp. 18. 604 ὄμιλος τερπόμενοι. πᾶς δῆμος - the whole people of the δῆμος, like πᾶσα πόλις : the local sense of δῆμος being the older one.

168. ἐάλη, 'gathers himself together,' 'crouches.'

173. φθίεται, Subj. answering to ἐ-φθι-το, § 13, A.

178. τόσσον, 'so much,' qualifies the whole phrase ὀμίλου πολλὸν ἐπελθών, 'coming far on in respect of the throng,' i. e. far to the front of the battle.

179. ἔσθης, 'hast taken a position' (not 'stopped') : cp. 17. 342 πολὺ προμάχων ἐξάλμενος ἔσθη. For the Aor. cp. 21. 561.

181. τιμῆς, with ἀνάξειν, 'wilt be master of the dignity' : cp. Od. 24. 30.

183. ἀσείφρων, probably 'smitten in mind,' from the root seen in the Aor. ἄασα, cp. Od. 21. 296 φρένας ἄασεν οἶνον, Il. 16. 805 τὸν δ' ἄτη φρένας εἶλε, Od. 21. 301, 302. If so, it ought to be written ἀσσίφρων, a form given by Hesych. Others take it from ἄημι, 'to blow,' hence 'light-minded,' cp. Il. 3. 108 φρένες ἡερέθονται. This makes a good opposition to ἔμπεδος. The force of the line is that Priam is still able to rule, and if he were not, has sons to whom to hand over the kingdom.

186. ἔολπα, 'I comfort myself,' flatter myself.

195. ῥύεσθαι, 'that he (Zeus) is sheltering you.'

ἐνὶ θυμῷ βάλλεται, 'the thought is passing in thy mind.'

196-198 = 17. 30-32.

202. αἰσυλα, 'unseemly.' The word, however, is out of place here : the conjunctions ἡμὲν—ἡδέ imply some opposition between the terms which they connect. Hence we should probably read αἰσιμα (Düntzer).

204. πρόκλυτα, 'sounded far and wide,' 'famous.'

ἀκούοντες, 'having heard,' cp. 14. 125.

207. ἄλοσύνης, usually explained as 'daughter of the sea' (Curt.), but this is quite uncertain.

210. ἕτεροί γε, 'one pair or the other.'

212. ὣδε, 'as we are,' without a serious result.

213. εἰ δ' ἐθέλεις κ.τ.λ. There is no apodosis, except the story to be told in 215 ff. : see the note on 6. 150.

215. αὖ has no obvious force: possibly it has crept in from l. 219. We might read ἄρ, with some inferior MSS.

216-218. A parallel to this piece of history may be found in Sicily. The Sicel chief Ducetius τὰς μὲν Νέας, ἥτις ἦν αὐτοῦ πατρίς, μετῴκισεν εἰς τὸ πεδῖον, καὶ . . ἔκτισε πόλιν ἀξιόλογον, ἣν . . ὠνόμαζε Παλικήν (Diod. xi. 88. 6).

229. ἄκρον ἐπι ῥηγμῖνος, 'along the top of the surf.' With this reading ἄκρον is taken substantively. But probably Ahrens was right in proposing ἐπὶ ῥηγμῖνα, with hiatus after the caesura: cp. l. 227, also 16. 162 ὕδωρ ἄκρον. The word ῥηγμῖς here seems to mean 'the breaking waves' generally, not merely the line of breakers along the beach.

230. Τρώεσσιν, 'for the Trojans,' cp. 13. 452 ἐμ' ἔτικτε πολέσσ' ἀνδρεσσιν ἀνακτα.

234. ἀνηρεῖψαντο, 'snatched up.' The word cannot be derived from ἐρείπω; the true form is doubtless ἀνηρεψαντο, from a verb-stem ἀρεπ-, identical with ἀρπ- in ἀρπάξω. Cp. the phrase in the Od. (1. 241, &c.) Ἀρπυῖαι ἀνηρεῖψαντο, 'the snatchers (winds that seize and carry off) have snatched away' (Fick, *Odyssee*, p. 2).

235. οἶο, used as if Ganymede were the grammatical subject of the sentence: § 44.

246. ὀνείδεα, Nom. 'words of reviling we have both at command.'

247. ἐκατόζυγος, 'of a hundred benches,' such a ship being then an impossibility.

248. μῦθοι, 'speeches,' i. e. things to say.

249. νομός seems to be used almost in its literal sense of 'portion allotted': so πολὺς νομός = 'much room allowed,' 'great license.' The meaning 'pasture' is doubtless secondary, arising from the word being frequently used of 'right' or 'share' of pasturage; much as κλήρος, 'a lot,' came to mean a piece of land.

252. ἀλλήλοισι, Dat. with νεικεῖν (not ἐναντίον).

253. ἔριδος πέρι, 'over a quarrel,' see 7. 301., 16. 476.

255. ἐτέα τε καὶ οὐκί, 'true and untrue.'

256. ἀλκῆς, with ἀποτρέψεις.

260. μέγα, Adv. with μύκε, 'rang aloud.'

265. 'The gifts of the gods are not easy as regards yielding,' i. e. do not easily yield: cp. l. 131 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.

269. ἔλασσε, sc. Αἰνείας (not ἔγχο).

αἱ δ' κ.τ.λ. 'but there were still three': for the Art. here and in l. 271 τὰς δύο, see § 47, 2, d.

The four lines 269-272 were rejected by Aristarchus, as inconsistent with the description of 18. 481, which says nothing of layers of different metals. Moreover the words χρυσοῦς γὰρ ἐρύκακε δῶρα θεοῖο occur in 21. 165, and are there applied to the whole shield.

275. ὕπο, 'under,' 'close to.' πρῶτην, 'outermost,' the very rim,

—where the shield was thinnest, there being only one layer of bronze with the corresponding layer of hide.

280. *ἰεμένη*, 'in its eager course,' cp. 13. 563.

ἀμφοτέρους κύκλους, the layers of bronze and hide.

282. *κάδ δ' ἄχος οἱ*. Bentley read *κάδ δ' ἀχλὺς*.

285-287 = 5. 302-304. *οὐ . . φέροιεν*, § 31, 4.

289. *ἦρκεσε*, 'would have warded off': the main sentence being conditional (*ἐνθα κεν . . βάλε*), the *κεν* need not be repeated.

296. *χραιομήσει*, sc. *Ἀπόλλων*.

298. *ἔνεκ' ἀλλοτρίων ἀχέων*, *i. e.* in a quarrel not his own: *ἄχος* (Lat. *dolor*) is used for the resentment which makes a quarrel.

301. *κεχολώσεται*. The Fut. Ind. is sometimes used in Final clauses, but rarely in Homer with *μή*.

303. *ἄφαντος* is predicative, 'perish and leave no sign.'

306. *ἦχθῆρε*, 'has come to hate': cp. 3. 415 *τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἐκπαγλ' ἐφίλησα*.

307. This celebrated prophecy may be taken as evidence that at the time when it was composed (as to which see the introduction to the notes on this book) there was a dynasty reigning in the Troad (possibly on the supposed site of Troy), and claiming to be descended from Aeneas. The story of the escape of Aeneas to Mount Ida is perhaps a subsequent amplification: it is known to have been related by the later epic poet Arctinus in his poem the *Ἰλίου πέρις*.

311. *Αἰνείαν*, *Acc. de quo*, § 37, 7, 'consider as to Aeneas whether you will protect him or' &c.

ἑάσῃς is found in one good MS., and is more in accordance with Homeric usage than the common reading *ἑάσεις*.

313. *πολέας ὅρκους*, 'by many witnesses'; *ὅρκοι* being the 'objects sworn by,' there may be many to one oath (Buttmann, *Lexil.* s. v. *ὅρκος*, § 5).

315. *ἐπί* with *ἀλεξήσιν* (Tmesis). 'That we will not ward off' is an under-statement, really meaning that they would bring it about.

317. See on 21. 376, where this line recurs with a different reading.

322. *ὁ δέ*, the subject is the same, see § 47, 1.

325. *ἔσσευεν*, 'sent flying.'

329. *πόλεμον μέτα*, 'to mix in the war.'

332. *ἀτέοντα* (scanned — — υ, 'playing the madman.'

335. *συμβλήσεται*. The Fut. with *ὅτε κεν* is doubtful, but perhaps admissible when used of an event sure to happen. But Cobet's conjecture *ἐκπλησεται* is very probable: cp. Od. 17. 471 *ὅππότε' ἀνὴρ . . βλήεται*.

342. *μέγ' ἔξιδεν*, 'looked with wide open eyes.'

345. *τόδε*, 'here.'

347. *ἦ ῥα . . ἦεν*, 'is' (though I thought not).

348. *αὐτως*, 'merely': 'that his claim was a mere boast.'

353. ἐπὶ στίχας ἄλτο, 'leaped, flung himself, along the ranks.'

357. ἐφέπειν, 'to deal with,' 'take in hand.'

359. στόμα. The metaphor is obscure: comparing 19. 313 we should translate 'face' or 'edge' rather than 'mouth.'

362. στιχὸς διαμπερές, 'through a rank,' *i. e.* through the line of men which I find in my way. It would make better sense if we could read στίχας, but there is no warrant for an Acc. with διαμπερές. This is perhaps one of the cases where the right word—here the gen. plur. στιχῶν—cannot be used in hexameter verse.

365. φάτο δ' ἵμεναι, 'said that he would go.' This is the common interpretation: but φάτο properly means 'thought,' and the form ἵμεναι (with long ι) or ἵμμεναι—whichever we adopt—is anomalous.

370. τελέει may be Pres. or Fut.—probably the former, as κολουέι.

377. ἐκ φλοίσβοιο, 'from amid the press of battle' (instead of meeting him in front, as a πρόμαχος).

δέδεξο, Pf. of *attitude*, § 26, 2.

382. Ἰφιτίωνα, a chief not mentioned in the Catalogue.

385. Ὕδη was a place in Lydia, according to the Schol. the Sardis of history.

394. ἐπισσώτροις, 'with the tires of their wheels.'

δατέοντο, lit. 'divided up,' made 'mince meat of,' an exaggerated phrase apparently meaning that they gashed or disfigured the body.

397-400 = 12. 183-186.

403. αἶσθε, 'gasped forth'; 16. 468 ὁ δ' ἔβραχε θυμὸν ἀτθων.

404. Ἑλικώνιον. Poseidon is so called from Ἑλίκη in Achaia. He was also worshipped under this name at Mycale (Hdt. 1. 148), where the Panionion or common sanctuary of the Ionians was consecrated to him. ἀμφί, 'in the precinct of,' round the altar; or (generally) in the assembly of which Poseidon was the centre, cp. 1. 152.

405. τοῖς, sc. κούροις. The dragging of the bull was a feature of the sacrifice, a sort of game proper to the feast.

408. οὐ τι εἴασκε, 'would not suffer,' *i. e.* sought to forbid.

409. νεώτατος γόνοιο, 'the youngest born.'

414. παραΐσσοντος, Gen. with νῶτα, 'in his back as he sped past.' Some inferior MSS. have παραΐσσοντα, in agreement with τόν. This gives a more usual construction: but the Gen. avoids the awkwardness of putting together two words (νῶτα παραΐσσοντα) which seem to agree and do not.

ᾧ . . θώρηξ, see on 4. 132, 133.

418. λιασθείς, 'turning,' sinking to the ground, as 1. 420 λιαζόμενον ποτὶ γαίῃ.

424. ἀνεπάλτο, 'started up to meet him': see on 19. 351. If we read ἀνέπαλτο, from ἀναπάλλω, it means 'bounded in the air,' viz. in excitement.

425. ἐσεμάσσατο, 'has touched to the quick,' cp. 17. 564.

427. πτολέμοιο γεφύρας, see on 4. 371.

431-433 = ll. 200-202.

435. ταῦτα refers properly to the speech of Achilles, l. 429, which is taken up in l. 436: 'as for your threat of slaying me, it rests with the gods whether I, weaker as I am, shall slay you.'

437. πάροιθεν, 'in front,' i.e. at the point. The expression has the humour of a colloquial phrase.

439. πάλιν, 'back from.'

449-454. This speech has already occurred in 11. 362-367.

458. ἡρύκακε, 'stayed in his course.'

463. Τρῶα δ' κ.τ.λ. The parenthesis here is of a marked type: it begins with ὁ μὲν (with a change of subject, the Art. referring to a preceding *accusative*), and the corresponding ὁ δέ takes up again and concludes the original sentence. Cp. 16. 401 ὁ δὲ Θέστορα—ὁ μὲν ἦστο—ὁ δ' ἔρχεῖ νύξε, = ὁ δὲ Θέστορα, ὅς ἦστο, νύξε. Also 8. 268 αὐτὰρ ὃ γ' ἦρως, ἐπεί τινα βεβλήκοι—ὁ μὲν ὄλεσκειν—αὐτὰρ ὁ δύσκειν. In this case the parenthesis is so long that the first words (ὁ μὲν ἀντίος ἦλθε κ.τ.λ.) have to be taken up again (ὁ μὲν ἦπτετο κ.τ.λ.) before the final apodosis.

464. λαβών is commonly taken with γούνων, so as to give the meaning 'seizing Achilles by the knees.' The order of the words however makes this all but impossible: and moreover Tros is not allowed actually to clasp his conqueror's knees: cp. l. 469, where he is said to be *ιέμενος λίσσεσθαι*. Hence we must recur to the ancient interpretation (Eust.), and join *πεφίδοιτο λαβών*. 'spare him, when he had made him prisoner.' For this use of *λαβών* cp. 21. 36 ἦγε λαβών. The reason for adding it here is evidently that the poet had not told us yet what had brought Tros to the necessity of begging for his life.

470. κατ' αὐτοῦ, 'pouring from it' (the liver).

476, 477 = 16. 333, 334.

478. ἴνα, here in the local sense.

479. χειρός, the arm as far as the elbow is included.

481. πρόσθ' ὁρώων, 'seeing before him,' immediately expecting.

482. αὐτῇ πῆλῃκι, 'with the helmet on it,' as it was, § 83, 3.

483. ἔκπαλτο, 'was flung from,' 'scattered forth from.'

484. Πείρω, implies a Nom. Πείρας, or perhaps Πειρέας. Elsewhere (2. 844., 4. 520) there is a Thracian chief Πείροος, so perhaps we should read Πειρόου here.

486. νηδύϊ. The best MSS. have πνεύμονι, but this is inconsistent with μέσσον: cp. 13. 397 δουρὶ μέσον περόνησε τυχών . . μέσῃ δ' ἐν γαστέρι πῆξεν.

491. βαθεῖα, i.e. not a mere fringe or outside.

494. κτεινομένων ἐφέπων, 'busy with them being slain,' i.e. busy with slaying them.

497. *λέπτ' ἐγένοντο*, 'it becomes peeled grain': the verb follows the predicate in number.

499-502 = II. 534-537.

503. *ἀάπτους*, see on II. 169, where the same line occurs.

BOOK XXI.

THE largest part of the twenty-first book is taken up with the 'battle by the river' (*μάχη παραποτάμιος*), which is the last episode in the story of Achilles before his final combat with Hector. The incidents of the book are of a more romantic cast, and involve more distinctly supernatural agency, than in any other part of the Iliad. They are as follows:—

Achilles pursues the routed Trojans to the ford of the Scamander, and slays many, defying the river to protect them. He slays Lycaon, then Asteropaeus. The River-god is roused to anger. Finding his stream choked with dead, he rises in a flood against Achilles. Poseidon and Athene give Achilles fresh strength. Scamander calls upon Simois, and Achilles is like to be swept away, when Here calls Hephaestus to his aid. The fire of Hephaestus overpowers the flood; Scamander is forced to yield (ll. 1-384).

War breaks out among the gods. Ares attacks Athene, who fells him with a stone, then strikes down Aphrodite. Poseidon challenges Apollo, but he declines combat. Here assails Artemis, who complains to Zeus. Finally Apollo goes to Troy, and the other gods return to Olympus (ll. 385-520).

Achilles pursues the Trojans to the city, and almost takes it. But Apollo encourages Agenor to meet his attack; then himself takes Agenor's form, and so leads Achilles away from the gate (ll. 520-611).

In the battle with the Scamander the epic narrative rises with its theme, and attains a vividness, rapidity of movement, and imaginative force, which have never been surpassed in poetry. Whether it also possesses the clearness and smoothness of construction which usually belong to Homer may be disputed. Critics have found various points difficult to determine: when Achilles is fighting on the bank, and when he is in the bed of the river; whether he is on the side next the Greek camp, or on the further side, where the Trojans are flying to the city; whether the river is enraged by the taunts of Achilles (l. 136), or by the slaying of the Trojans his worshippers (l. 146), or because his

stream is choked with dead (l. 218). Some of these questions will perhaps be solved by further study. For instance, the different reasons given for the action of the river are not contradictory, and doubtless are intended to produce a sense of gradually rising anger, bursting forth at length in uncontrollable violence. Other difficulties, it may be suspected, have their source in the bold and impetuous style of the passage, which leaves little room for fulness and consistency of detail¹.

The *θεομαχία* which follows (ll. 385-520) is generally believed to be an interpolation. The grounds for this opinion are certainly strong. The episode is of no great poetical merit, and it has the defect, regarded as a piece of supernatural dramatic machinery, of being without obvious bearing on human affairs—a mere interlude, and that on a different stage. Moreover, it seems to be a rule with Homer that a digression is only introduced to fill a necessary pause or interval in the action of the story. But in this case there is no such pause: on the contrary, Achilles is still just where we left him, and his career goes on exactly as we should expect it to do.

The last part of the book is evidently meant to bring the scene of action close up to the walls of Troy. The incident of Agenor effects this purpose, and also serves as a natural prelude to the final combat.

1. *πόρον*, the ford or crossing-place of the Scamander. Half of the Trojans succeeded in escaping to the city, while Achilles cut off the retreat of the rest, and so forced them into the deep part of the river.

2. Every river is the 'offspring of Zeus' (*διυπετής*, l. 268), because fed by his rain (*Διὸς ὄμβρος*).

5. *μαίνεται*, 'raged unchecked': cp. 16. 74, also 8. 111 (note).

6. *πεφυζότες*, 'in flight,' an irregular form of the Pf. Part.

7. *ἐρυκέμεν*, 'to check their flight.' This sending of a mist leads to no result; perhaps the words *ἥρα . . ἐρυκέμεν* are an interpolation.

11. *ἔννεον* may be either for *ἐ-νεον* (like *ἔλλαβε*, &c.), or from the Compound *ἐν-νέω*. *περὶ δίνας*, 'round and round in the eddies,' cp. 1. 317 *ἐλίσσომένῃ περὶ καπνῶ*.

12. *ἡερίθονται*, 'flutter up,' 'rise in a swarm.'

13. *φλέγει* may be Intrans., as *φλεγάθω*: see on 17. 738.

22. *μεγακήτεος*, 'great-bellied,' a common epithet of ships.

27. *λέξατο*, 'collected,' 'mustered.'

¹ Wilamowitz says of the first book of the *Odyssey* (which he attributes to a compiler): 'Diese Exposition will a geben, und falls man sich nur in die nötige Entfernung von dem Detail stellt, so gibt es sie vortrefflich' (p. 11). But the hearer of poetry, like the spectator of a work of art, must always place himself at the right point of view. Whatever is invisible from that point is without value for criticism.

31. The στρεπτός χιτών, as Mr. Leaf shows (ll. 5. 113), was a stout pleated doublet, worn under the θώραξ. The ἱμάντες here mentioned were doubtless the straps used to fasten the χιτών.

36. ἄλωής, here 'an orchard.'

40. ἐπέρασσε, 'sent him for sale' (πέρ-νημι).

Ἀήμον, Acc. of the *terminus ad quem*, which is comparatively rare in Homer, § 37, 6.

45. οἷσι φίλοισι, 'with his friends': Instrumental Dat. in the 'comitative' use, § 38, 3.

48. νέεσθαι, Inf. after πέμψειν (not ἐθέλοντα).

52. ὑπό, 'beneath him.'

53. ὀχθήσας δ', apodosis to τὸν δ' ὡς (l. 49).

54. τόδε, 'here,' in my sight.

56. ὑπό, 'from under,' 'up from.'

57. οἶον, 'to see the way that,' pointing to an *example*, cp. 15. 287 οἶον δὴ αὐτ' ἐξαυτίς ἀνέστη κῆρας ἀλύξας Ἑκτωρ, 'even as Hector has' &c.

58. πεπερημένος, from περάω. The regular form would be πεπρημένος, which should perhaps be read here.

59. πόντος ἁλός, perhaps with a trace of the original meaning of the words, 'the pathway of the salt sea.'

62. ὁμῶς, 'as well' (as from Lemnos).

65. περὶ θυμῷ, 'with all his heart.'

68. οὐτάμεναι, the proper word for the *thrust* of a weapon.

70. ἄμεναι, 'to glut its desire.'

74. αἶδεο, 'have regard to'; αἰδώς is the sense of shrinking from a forbidden act, such as the killing of a suppliant would be. This is again insisted upon in the epithet αἰδοῖος in the next line.

75. ἀντί, 'as good as,' equivalent to: cp. 8. 163 (note).

76. πρώτῳ. Cp. Od. 6. 175 ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας ἐς πρώτην ἰκόμην, also Od. 7. 301., 8. 462.

79. ἐκατόμβιον, sc. ὦνον: cp. Od. 15. 452 ὁ δ' ὑμῖν μυρίον ὦνον ἄλφοι.

80. νῦν δὲ λύμην κ.τ.λ. This clause is subordinate in the thought; 'now, *when* I had been released—and it is but the twelfth day &c.—now (I say)' &c.

83. μέλλω που, 'I must surely': cp. 13. 226.

89. δειροτομήσεις, *i.e.* slay in cold blood, cp. 1. 555.

95. οὐχ ὁμογάστριος. This is one of the traces of the ancient system of reckoning kinship through the mother, which, as we know from Herodotus, survived in historical times among the Lycians.

101. τι qualifies φίλτερον, 'it was, I might say, more to my mind.'

104. Ἰλίου, for Ἰλίου, § 19, 3.

105. καὶ emphasises πάντων, 'no not of all.' After a negative οὐδέ

is more regular, but cp. *Od.* 1. 19 καὶ μετὰ οἷσι φίλοισι, 'not even amid his friends.'

106. ἀλλά, φίλος, κ.τ.λ. The tone of the speech changes abruptly into one of sadness, and compassion: Achilles sees in the death of Lycaon a reflexion of the untimely death of Patroclus, and the fate which is soon to overtake himself. Such transitions of feeling belong to his character, which is conceived by the poet as one in which reason is entirely under the dominion of impulse.

110. ἔπι, 'is assigned, attached to,' *i.e.* I too am not exempt.

τοὶ calls attention to something general and obvious: 'surely you know that —.'

111. δέιλη, 'evening,' elsewhere δείελος (*l.* 232), and δείελον ἡμῶν. Perhaps we should write δείελος here.

114. αὐτοῦ, 'on the spot,' straightway.

120. ἦκε φέρεσθαι, 'sent flying': or perhaps 'sent to be carried down' (by the river).

122. μετὰ with the Dat. Plur. is generally used of *persons*: hence μετ' ἰχθύσι may have a contemptuous force, 'with the fish for company.'

123. ἀπολιχμήσονται takes an Acc. of the *thing* taken away (αἶμα) the *person* (σέ), and the *part* (ᾠτειλήν). But some MSS. have ᾠτειλῆς.

ἀκηδέες, 'paying no rites of burial' = ἀκηδέστως.

126. φρήξ' ὑπαίξει, 'will dart beneath the ripple,' the surface of the ruffled sea.

127. ὅς κε φάγησι, 'which has eaten,' *i.e.* after devouring the flesh. Some take ὑπαίξει to mean 'will dart up to,' and ὅς κε φάγησι, 'which shall eat,' *i.e.* in order to eat. But the picture of the fish disturbed while feeding on the body is much more natural.

129. κεραίζων, 'destroying.'

131. δηθά, with the Pres. ἱερεύετε has the force of *jamdudum*: 'have long sacrificed.'

144. ἀντίος ἐκ ποταμοῖο, 'facing him from the river,' *i.e.* with the river behind him: cp. 20. 377 ἐκ φλοίσβοιο δέδεξο.

146. δαίκταμένων, 'slain in combat' (δαῖς): we might write δαῖ κταμένων. The Gen. with κεχόλωτο, § 39, 5.

150. ὅ, = ὅτι: 'who are you that you have dared?' Cp. *l.* 488.

156. Asteropaeus, as a late comer, is not mentioned in the Catalogue: though, as Mr. Leaf points out (on 2. 848), he must have arrived before the time at which the Catalogue is placed in the poem.

162. Πηλιάδα μελίην, cp. 16. 143.

δούρασιν ἀμφίς, 'with spears from both hands,' with both his spears at once. We must understand some word meaning 'attacked,' out of ἀνέσχετο μελίην in the preceding clause.

163. περιδίδεις, used here for ἀμφιδίδεις, a word that the metre does not admit.

166. *χειρός*, 'arm,' cp. II. 252 *κατὰ χεῖρα μέσσην ἀγκῶνος ἐνερθεν*.

167. *ἡ δ'*, sc. *αἰχμή*, understood in *δόνυ*.

αὐτοῦ, 'his body.' *ὑπέρ* = 'passing over,' as 20. 279 *ὑπὲρ νώτου ἐνὶ γαίῃ ἔσται*.

169. *ἰθυ-πτ-ίωνα*, 'straight-flying': the termination is the same as in *Ἵππερίων*, *Κρονίων*.

172. *μεσσοπαγές*, 'half driven home,' buried to the middle. The best MSS. have *μεσσοπαλές*, 'brandished by the middle,' which does not suit *ἔθηκε*. Mr. Leaf translates it 'quivering up to the middle': but *πάλλω* when used of a spear always describes the movement caused by the act of poisoning before the throw is made.

174. Asteropaeus now wishes to use the spear of Achilles, but cannot pull it out of the ground. Apparently he has no sword.

177. *μεθῆκε βίης*, 'let go his force,' relaxed his efforts.

178. *ἐπιγνάμψας*, 'by bending'; he tried to bend it till it should break.

180. Cp. 4. 525, 526.

184. *τοι* marks the lesson to be enforced: 'it is hard, you see.'

185. *παισίν*, Plur. of generality, 'with a son of Zeus': see II. 190, 499. *ἐκγεγαῶτι*, 'for one that is the offspring.'

186. *φῆσθα*, Impf., 'you said just now.'

γένος, Acc. (as *γενεήν* in the next line) = 'in respect of descent.' Hence construe *ποταμοῦ ἔμμεναι* (not *γένος ποταμοῦ*).

190. *κρείσσων μὲν κ.τ.λ.* This clause is subordinate in thought to the next: 'therefore *as* Zeus is mightier than rivers, so the offspring of Zeus is mightier,' &c.

ποταμῶν, a Plur. of *generality*, 'mightier than any river.'

202. *δίαινε κ.τ.λ.* parallel in sense to *κείμενον*: 'lying on the sand and wetted by the dark stream.'

204. *κείροντες* is a more general word, qualified by *ἐρεπτόμενοι*: 'plucking at the fat and so making spoil of it.'

206. *ἔτι πεφοβήατο, ἐπεὶ εἶδον* is a condensed form = 'were still in flight, having taken to flight when they saw.'

215. *ἀνδρῶν*, Gen. after *περί*, 'beyond all men.'

217. *μέρμερα*, 'famous deeds.' The demand of the Scamander—'if you must kill Trojans, chase them on to the plain first'—is ironical, the thing being practically impossible.

220. *ἁτδήλως*, 'in all-consuming fashion.'

221. *ἄγῃ μ' ἔχει*. The phrase is elsewhere used of admiration, as in Od. 3. 227., 16. 243. Here it is rather 'astonishment,' unless it is taken to be ironical, as is very possible. The tone of the speech is one of *repressed* indignation, which breaks out afterwards.

223. *ταῦτα*, 'what you ask,' viz. in l. 217. Achilles puts his refusal into the form of a modified compliance: 'I will stop, as you bid me, but not till I have driven the Trojans into the city.'

225. Ἑκτορι, 'against Hector,' πειρηθῆναι ἀντιβίην being = 'to fight.'

226. δαμάσσεται, Aor. Subj.

230. εἰρύσαο, 'hast maintained,' cp. 1. 126.

232. δείελος, 'evening,' perhaps 'the evening sun' (cp. Od. 17. 606 δείελον ἡμαρ), since ὁψὲ δύνων applies properly to the sun.

234. οἰδματι θύων, 'boiling with his swollen waters.'

235. κυκώμενος, 'swirling.'

237. θύραζε, 'forth.' Cp. Italian *fuori*, from Lat. *foris*.

240. δεινόν, Adv. with κυκώμενον : cp. 19. 17.

242. εἶχε, 16. 110.

244. διῶσεν, 'split asunder,' made a gap in.

ἐπέσχε, 'reached over,' cp. 1. 407.

245. γεφύρωσεν, 'dammed,' cp. 15. 357. μιν αὐτόν, 'the river itself,' the whole river.

247. πεδίοιο, with πέτεσθαι.

249. ἀκροκελαινιών, 'darkling on the surface,' cp. 1. 126 μέλαιναν φρίκα.

252. τοῦ θηρητῆρος, 'the one called the hunter.' The Art. implies that the θηρητῆρ is a particular kind of eagle : cp. 20. 181 τιμῆς τῆς Πριάμου, and the commoner use with words of comparison, Αἴας ὁ μέγας, &c. (§ 47, 2, d). There was also a reading μελανόστου, recognised by Aristotle.

254. εἰκώς. The Pf. Participle generally has the long stem in the Masc., the shorter in the Fem. : εἰδώς ἰδυῖα, ἀρηρώς ἀραρυῖα, &c., and so εἰκώς (εἰκώς only here), Fem. εἰκυῖα.

255. ὕπαιθα τοῖο λιασθείς, 'turning to one side from before him' (the river).

257. ὀχετηγός, 'maker (lit. leader) of channels,' one who makes channels for irrigation.

258. ὕδατι ῥόον ἡγεμονεύη, 'guides the water in its flow': construed like ὁδὸν ἡγεῖσθαι τινι, 'to lead one in the way.'

262. προαλεῖ, 'overhanging,' 'sloping.'

καὶ τὸν ἄγοντα, 'even the man who is guiding it': the Art. with καί as in 1. 340.

267. φοβέουσι, 'are causing him to flee,' i.e. are taking part in the war of elements that is raging against him.

269. πλάζε, 'dashed upon.'

271. ὑπ-έρεπτε, 'snatched from beneath,' 'washed away.'

273. ὥς expresses astonishment: 'to think that —.'

ἐλπεινόν, with με, 'in my piteous case.'

274. πάθοιμι is concessive: 'I am ready to suffer.'

275. τόσον αἴτιος, 'so much to blame,' i.e. no one is particularly to blame, except my mother.

279. ἔτραφε, Intrans., see on 2. 661.

281. εἴμαρτο, 'it is fated' (though I thought otherwise): the Plpf. is used like the Impf. with ἄρα.

283. ἔναυλος, properly a channel or 'bed,' cp. l. 312; here 'a stream.' ἀποέρση, 'sweeps away,' see 6. 348.

χειμῶνι, 'in a storm.'

286. ἐπιστώσαντο, 'gave him assurance.'

288. τρέε, 'shrink back': the word always implies an *act* of shrinking or flight (not merely the feeling of fear).

291. ὡς κ.τ.λ., to be taken with l. 288.

292. λωφήσει, 'will abate.' εἵσεαι, 'shalt find it out.'

295. Ἰλιόφι must here be a 'true' Gen., 'the walls of Ilios.' Some take it as a Locative, but the order is against this. Probably we should read Ἰλίου, as in 15. 66., 21. 104 (§ 19, 3).

296. ὅς κε φύγησι, 'so many as escape.'

303. ἄν' ἰθύν, 'in his course,' 'as he strove towards his aim.'

305. ἔληγε τὸ δὴ μένος, 'slackened in his fury,' see on 13. 424.

306. κόρυσσε, 'crested,' raised in a crest.

308. ἀμφότεροί περ, 'both together' (if one is not enough).

312. ὕδατος, with ἐμπίπληθι.

317. οὔτε τὰ κ.τ.λ., 'nor again': the Art. emphasises the arms as specially important in the enumeration.

319. χέραδος, an Acc. Neut., according to the best authorities.

322. αὐτοῦ, 'where he falls.'

323. τυμβοχόης is the reading of the ancient grammarian Crates. Aristarchus read τυμβοχοῆς(αι), 'to raise a funeral mound.' But the -αι of the First Aor. Inf. is never elided in Homer; and the Acc. and Gen. with χρεώ is a very common construction (9. 75, &c.).

ὅτε μιν θάπτωσιν is covered by the negative, the meaning being 'he will need no mound at his burial' (because he will have no burial). Hence the use of ὅτε with Subj. without ἄν or κεν (§ 33, 1, d).

325. μορμύρων, cp. 18. 403.

326. πορφύρεον, 'troubled,' cp. 17. 547, also πόρφυρε (l. 551).

327. κατὰ ἥρεε, Impf. 'was ready to overpower.'

332. ἥϊσκομεν, Impf. of continuance in the past, 'we have always judged Xanthus to be a match in battle for you,' to be your fit antagonist; in allusion to the natural enmity of fire and water.

336. Join ἀπὸ κήαι, 'burn up.' The Opt. expresses the more remote intention (ὄρσουσα being the immediate purpose): § 34, 2, a.

337. φορέουσα, 'carrying with it,' spreading.

338. ἐν δ' αὐτὸν ἔει πυρί, 'plunge the river bodily in fire.'

μηδέ σε κ.τ.λ. = 20. 108, 109.

342. τιτύσκετο, 'got ready.' The common meaning 'to aim' is derived from this more general sense.

344. The line is wrongly repeated from l. 236; here κατ' αὐτόν has nothing to refer to.

346. νεοαρδὲ' ἀλωήν, 'freshly watered orchard.'

347. μιν is governed by ἐθείρη, 'tills.' For the order cp. II. G. § 365.

353. οἱ κατὰ δίνας, sc. ἦσαν: cp. II. 535 ἀντυγες αἱ περὶ δίφρον.

356. ἰς ποταμοῖο, perhaps not a *mere* periphrasis for ποταμός.

358. φλεγέθοντι agrees with σοί (not πυρί).

360. ἐξελάσεις, Opt. of *concession*, § 30, 4.

τί μοι κ.τ.λ., 'what part have I in—?'

362. ἐπειγόμενος, 'urged,' exposed to the force of.

364. ἀμβολάδην, 'throwing up the water,' boiling.

367. βίηφι, Gen.

369. ἔχραε, 'has attacked,' 'fallen upon,' cp. 16. 352. ῥόον is object to κῆδεν, cp. Od. 21. 68 οἱ τότε δῶμα ἔχραετ' ἐσθιέμεν.

374-376 = 20. 315-317: but most MSS. here have καιομένη, καίωσι (instead of δαιομένη, δαίωσι).

386. ἄητο, lit. 'blew,' *i. e.* was stirred, was furious.

388. σάλπιγξεν, 'rang as with a trumpet': see 18. 219.

392. ῥινοτόρος, 'piercer of shields.'

395. ἄητον is generally explained as from ἄημι, 'blowing,' hence 'fierce,' 'vehement.' If so it should be oxytone, ἀητόν. See the note on αἴητον, 18. 410.

397. πανόψιον, generally translated 'in the sight of all,' either as an Adv. or agreeing with ἕγχος. The word is probably corrupt.

400. οὔτησε, 'struck a blow' (not necessarily inflicting a wound).

411. ὅτι κ.τ.λ. expresses the ground of the assertion οὐδέ νύ πώ περ ἔπεφράσω: 'you cannot have bethought you how much mightier I am, if you match yourself' &c.

412. ἐρινύας, 'the curses,' Od. 11. 280. ἐξαποτίνοis, 'pay (*i. e.* suffer) to the full.'

τῆς μητρός, viz. Here. The Art. is used as in 19. 322.

421. ἡ κυνάμνια, Art. expressing *dislike*, § 47, 2, g.

431. ἀντιώσω, Fut. of ἀντιάζω.

437. αἰσχιον, a Comparative of contrast between two *opposites*, *i. e.* it means, not 'more αἰσχρόν,' but 'αἰσχρόν instead of καλόν.' So in l. 486 ἀγροτέρας ἐλάφους = 'wild (not tame) stags.' Cp. 19. 56, 63.

441. ἔχες, 'have had,' sc. in helping the Trojans.

450. μισθοῖο τέλος, 'the fulness of payment,' *i. e.* the performance when the full time had come.

ἐξέφερον, 'were bringing,' *i. e.* should have brought.

451. βιήσατο, 'did violence,' *i. e.* robbed us of the hire.

453. σύν, with δήσειν, by Tmesis. Several MSS. have σοί, which was adopted by the older editors. But there seems to be no point in limiting part of the outrage to Apollo.

454. *περάαν*, 'would send for sale,' see on l. 40.

455. *στεῦτο*, see 3. 83. Such mutilations were regarded in later Greek history as characteristically 'barbarous.'

460. *πρόχνυ*, for *πρό-γνυ*, 'forward on knee,' abased to the ground.

463. *εἰ δὴ πτολεμίξω*, 'if I am to make war,' cp. 1. 294.

464-466. These lines repeat in a somewhat simpler form the famous comparison of 6. 146-149.

466. *ἀκήριοι*, 'lifeless,' see on 5. 812.

467. *αὐτοί*, 'by themselves.'

469. *μιγήμεναι ἐν παλάμῃσι*, 'to engage in the hands of,' *i.e.* to come to a hand-to-hand fight with.

473. *ἐπέτρεψας*, 'hast yielded,' *sc.* by flying.

μέλεον, 'idle,' because not founded on actual fighting: cp. 23. 795 *μέλεος εἰρήσεται αἶνος*.

475. *μὴ . . ἀκούσω*, 'let me not hear,' cp. 1. 26.

482. *μένος*, with *ἀντιφέρεσθαι*, as in l. 411 *μένος ἰσοφαρίζεις*. We cannot distinguish sharply between the literal sense 'to meet in combat' and the metaphorical 'to match oneself, rival.'

487. *εἰ δ' ἐθέλεις κ.τ.λ.* The apodosis—'do so'—is omitted as self-evident: for the other examples of this form see on 6. 150.

488. *ὅτι μοι κ.τ.λ.* suits the general sense of the preceding clause: 'you wish to know which is stronger, since you offer me battle.'

490. *τόξα*, 'bow and arrows,' including quiver, &c. So in l. 502.

491. *αὐτοῖσιν*, 'with these as they were,' going no further for weapons.

495. *χηραμόν*, 'a cleft': a second Acc., in apposition to *πέτρην*: cp. 14. 228.

499. *πληκτίζεσθαι*, 'to come to blows.' *ἀλόχοισι*, see on ll. 185, 190.

503. *στροφάλιγγι κονίης*, 'the whirl of dust.' The phrase belongs to descriptions of battles (16. 775); here it has a mock-heroic effect.

504. *θυγατέρος*, with *τόξα*.

513. *ἐξ ἧς*, 'of whose doing.' *ἐφῆπται*, 'has got a hold among.'

517. *ὑπέρμορον*, see on 20. 30.

524. *ἔθηκε*, *sc.* *καπνός*, the smoke—more properly the fire.

530. Most MSS. have *ὀτρυνέων*, but the Pres., implying that he called to the watchers as he descended, seems more vivid: cp. 9. 709.

534. *ἀναπνεύσωσιν ἁλόντες*, 'recover breath by crowding into the city,' *i.e.* reach the city, and so recover breath.

535. *ἐπανθέμεναι*, so Aristarchus: the MSS. have *ἐπ' ἄψ θέμεναι*.

536. *ἄληται*, 2 Aor. Subj. of *ἄλλομαι*, only found here.

537. *ἄνεσάν τε κ.τ.λ.* The general statement, 'opened the gates,' is put before the detail, though that is earlier in time: for the so-called Prothysteron, or *ὑστερον πρότερον*, cp. 1. 251., 5. 118.

538. τεύξαν φάος, 'wrought deliverance,' cp. 16. 95 ἐπὴν φάος ἐν νήεσσι θήης.

539. ἀντίος, 'to meet' Achilles. So in l. 542 ὁ means Achilles. Join Τρώων λαιγόν (like λαιγόν Ἀχαιῶν in l. 134): ἀλαλκεῖν does not govern an Acc. and Dat.

546. φῶτα . . νιδόν, cp. 4. 194.

551. πόρφυρε, 'was troubled': see on 14. 16.

555. δειροτομήσει, see l. 89.

558. πρὸς πεδίον, 'in the direction of the plain,' *i. e.* away from the city. Ἰλῆϊον is a form that only occurs here, and has not been satisfactorily accounted for. It cannot well be the Adj. of Ἰλῆος, or of Ἰλος (10. 415, &c.), but presupposes a Noun Ἰλεύς. An ancient variant is Ἰδήϊον, explained as the plain 'at the foot of Mt. Ida,' *i. e.* the part of the Trojan plain on the side furthest from the sea. The chief objection to this is that the Adj. of Ἰδη is Ἰδαῖος.

560. ἐσπέριος δ' κ.τ.λ. This may be the apodosis to l. 556 εἰ δ' ἂν ἐγὼ κ.τ.λ. Or we may suppose the apodosis to be forgotten, or omitted as self-evident: cp. l. 487.

561. τίη διελέξατο, Aor. in impatient questions, cp. 2. 323.

563. ἀπαιερόμενον, 'starting to go.'

567. Here the apodosis is supplied in sense by the clause καὶ γάρ κ.τ.λ., which sufficiently indicates what is meant. Join οἱ κατεναντίον ἔλθω.

568. This contradicts the later fancy of the invulnerability of Achilles.

575. φοβεῖται, of flight, as always.

576. φθάμενος, has 'begun by' wounding it, *i. e.* has so far the advantage that he has wounded it.

578. ξυμβλήμεναι, 'get to close quarters,' *i. e.* reach the hunter with its teeth or claws.

588. εἰρυνόμεσθα, probably Fut., like ἐφέψεις.

592. μιν, sc. κνήμην. But some MSS. read ἀμφὶ δέ οἱ, and the Dat. is more in accordance with Homeric use.

593. πάλιν ὄρουσε, 'rebounded off again.'

600. αὐτῷ, the *real* man: cp. 14. 474., 23. 66.

609. πεφεύγοι. One or two good MSS. have πεφεύγει, which fits ὅς γ' ἔθανε better. There is still more doubt in 8. 270 as to βεβλήκοι, the only other instance of a Pf. Opt. of this form. In neither place does the Opt. give a perceptibly different meaning from the Indic.: § 34, 1, b.

BOOK XXII.

WITH the twenty-second book of the Iliad the last of the four great days of battle comes to an end. The two mightiest champions are at length brought face to face: the death of Hector deprives the Trojans of all hope of deliverance; and the vengeance of Achilles is accomplished. As we approach this climax the march of events becomes so simple and direct that it is hardly necessary to analyse it. Hector at first resolves to make a stand outside the Scaean gate. Then he flies before Achilles, and is pursued three times round the city. Finally the gods resolve that his fate can no longer be postponed. Athene deludes him with the expectation of succour, and then helps Achilles to slay him. Achilles despoils him of armour, and drags the body behind his chariot to the camp. This outline is filled up by several passages of dialogue, which serve chiefly to bring out the character of the two antagonists. In vain Priam and Hecuba, from the walls of the city, entreat Hector to seek shelter with the other Trojans (ll. 25-97). He puts aside the thought of purchasing safety by submitting to terms (ll. 98-130). His proposal that each combatant should promise to grant burial to his fallen enemy is fiercely rejected by Achilles (ll. 248-272). His dying prayer for the same boon is received with like bitter contempt (ll. 330-366). After his death Achilles summons the Greeks to return for the burial of Patroclus (ll. 377-394). The book ends with the laments of Priam (ll. 405-429), Hecuba (ll. 430-436), and Andromache (ll. 437-515).

The poetical attraction of the book, to a modern reader, centres in the figure of Hector, whose character, as drawn out in successive speeches and incidents, appeals profoundly to our sympathy. The student of the Iliad, however, has to consider the value of this portraiture in relation to the main subject. It would undoubtedly be a mistake in art to allow Hector to take away our interest from the chief hero at the supreme crisis of the poem. What, then, is the relation which we find between the two characters that now occupy the stage? Evidently it is one of the most complete contrast. Achilles, the Greek hero, the ideal of a youthful warrior, is fighting victoriously, and with the aid of friendly gods, in the cause of private friendship. Hector, the champion of the enemy, with inferior prowess, and therefore with little hope of success, is devoting himself as a matter of duty to the defence of his country. His conduct, too, is essentially chivalrous, and in conformity with the rules which were afterwards recognised in civilised Greece, while Achilles represents mere primitive savagery. Here we have a moral contrast, not unlike those which are often made the source of interest in Greek drama. We may compare the *Antigone*, in which

duty to a brother involves disobedience to the state: or the *Philoctetes*, in which just resentment for private wrongs stands in the way of public interest. In the *Iliad*, indeed, there can hardly be said to be an ethical problem. On every ground of morality Hector seems to us to stand infinitely higher. The question, then, is: are we to infer that the larger share of sympathy would be given to Hector by the original hearers of the *Iliad*? The poet does not help us much here, because his dramatic instinct led him to divide the interest between the two great antagonists: but we can hardly doubt that in his intention the chief place remained with Achilles, and that it was in order to heighten the glory of Achilles that he portrayed the noble despair of Hector. If so, we are driven to suppose that the moral superiority which impresses us was not recognised as such by the contemporaries of Homer, or at least that it was not felt to have more than a secondary value, as an element of dramatic effect. And this view is confirmed by the repulsive piece of treachery by which Athene brings about the death of Hector, as well as the barbarous mutilation of the dead which follows.

The soliloquy spoken by Hector while Achilles is advancing (ll. 98-130) is rejected by Hentze, on the ground that it is inconsistent with the vivid simile by which his unconquerable spirit has just been described (ll. 93-97; cp. especially l. 96 ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει with l. 98 ὀχθήσας δ' ἄρα κ.τ.λ.). The change of mood is certainly abrupt, and perhaps the whole speech is somewhat below the level of Homeric art. Another doubtful passage is the dialogue in heaven between Zeus and Athene (ll. 167-188), which closely resembles the dialogue between Zeus and Here about the death of Sarpedon (16. 432-458), and also recalls that between the same speakers in 18. 356-368. All three passages are suspected; and in this case the scene is open to the definite objection that it anticipates, and consequently spoils, the fine description of Zeus weighing the fates of Achilles and Hector in the balance (ll. 208-213).

After Hector is slain, Achilles addresses the Greeks in a speech which has provoked much criticism. First he proposes at once to attack Troy, and see whether the Trojans will make any defence (ll. 381-384); then he remembers that Patroclus lies unburied (ll. 385-390); finally he bids the Greeks return with the body of Hector, singing a paean of victory (ll. 391-394). But instead of the solemn procession which this implies, he drives his chariot at full speed to the camp (l. 400), dragging the body behind it. In all this, however, there is surely no greater inconsistency than we expect from the wayward character of Achilles: see the note on 16. 84. The poet wished to show that grief for Patroclus was now the ruling motive in his hero's mind. Perhaps, too, he wished to explain why the Greeks did not follow up their victory by an assault on the city. Fick maintains that the original *Iliad* ended with l. 394; and certainly the words of ll. 393, 394 (ἡράμεθα μέγα κῦδος κ.τ.λ.)

make a fine conclusion. But it is difficult to think that an ancient hearer would have been satisfied without some mention of the burial of Patroclus.

4. **σάκε' ὤμοισι κλίναντες**, in the attitude of readiness to receive an attack; cp. II. 593., 13. 488.

5. **μείναι**, Inf. of *consequence*, 'for remaining,' so that he remained.

10. **σὺ δ' ἄσπερχές μενεαίνεις** is parenthetical (§ 57)—'in the hot fury of your pursuit.' **σὺ** is repeated to mark the opposition to the preceding clause: 'you have not recognised me—(on the contrary) you pursue with unslackened ardour.' So in l. 12 **σὺ δὲ δεῦρο λιάσθης** = 'while you have turned aside hither.'

11. **πόνος**, of the 'distress' of battle, as elsewhere.

13. **οὐ τοι μόρσιμος**, 'I am not fated for you,' *i.e.* fate does not give me to you to kill.

15. **ἔβλαψας**, 'thou hast foiled me,' spoilt my career: cp. 15. 484.

17. 'Before reaching' is of course ironical, as they would never reach Troy.

19. **ῥῆϊδίως**, 'with a light heart.'

23. **τιταινόμενος**, 'at full stride,' cp. 16. 375 **τανύοντο δὲ μώνυχες ἵπποι**.

24. **λαιψηρά**, with **πόδας καὶ γούνατα**, the second Noun fixing the gender; cp. 17. 387.

26. **παμφαίοντα** (cp. 5. 6) is to be taken closely with **ἐπεσσύμενον**: 'glittering as he rushed on.'

27. **ὀπώρας**, Gen. of *time within which*, § 39, 2.

29. **ἐπὶ κλησιν**, cognate Acc. with **καλέουσι**, § 37, 2.

34. **ἄνασχόμενος**, 'raising' (his hands): put for **χεῖρας ἀνασχόμενος** (Od. 18. 100).

ἐγεγώνει, cp. 12. 337.

38. **τοῦτον**, *istum*, especially used of an enemy: cp. 19. 2.

41. **σχέτλιος**, 'hard,' 'relentless one,' said of Hector. Most commentators refer it to Achilles, both here and in l. 86, where it is similarly used. But **σχέτλιος** is especially a word of *friendly* complaint: so Achilles uses it of Patroclus (18. 13), Diomedes of Nestor (10. 164), &c.

43. **κείμενον**, 'left lying,' sc. unburied.

47. **Τρώων**, 'among the Trojans,' partitive Gen.

49. **μετὰ στρατῷ**, *i.e.* in the hands of the Greeks.

50. **χαλκοῦ**, Gen. of *price*. **ἀπολυσόμεθα**, for the Mid. cp. 1. 13.

51. **ῶπασε**, 'gave with,' see on 9. 146.

52. **εἰν Ἀἶδαο δόμοισι**, sc. **εἰσί**.

54. **ἄλλοισι**, see on 2. 191.

57. **κύδος**, 'glory,' = victory, cp. 15. 491.

59. φρονέοντα, = ζώντα cp. 19. 335—alive and therefore knowing what evils are impending.

60. οὐδῶ, lit. 'threshold': not however thought of as a door-way (so that the metaphor would imply that Priam was only entering upon old age), but as a 'stepping-ground,' 'landing,' which he had fairly reached.

62. ἐλκηθείσας, 'dragged away,' cp. ἐλκηθμός (6. 465).

63. θαλάμους, cp. the description of Priam's palace, 6. 244 ff.

64. ἐν αἰνῇ δηϊοτήτι, 'in the fell havoc.' The word has a vague meaning: cp. Od. 12. 257 χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι (of the men in the grasp of Scylla).

66. πρῶτῃσι θύρῃσι, = 'just outside the door,' cp. 8. 411.

69. τραπεζῆας, 'eating from the table,' domesticated.

70. περὶ θυμῶ, 'to the fulness of their hearts,' cp. 21. 65.

71. πάντα, Nom., as in l. 73.

72. ἀρηϊκταμένῳ, Dat. because it means 'if he falls in battle': see on 2. 113.

73. κεῖσθαι, cp. l. 43. ὅττι φανήη, 'whatever may present itself, befall him in the sight of men': see on 11. 734. Some take it to mean 'whatever is shown, exposed to view,' φαίνω being used as in Od. 18. 67 φαῖνε δὲ μηρούς.

80. ἀνιεμένη, 'throwing back,' 'opening.'

82. τάδε αἶδεο, 'be moved by (do not be callous to) this sight.'

83. αὐτήν, nearly 'in my turn.'

86. σχέτλιος, 'relentless,' 'unkind,' must be understood as in l. 41. of the obduracy of Hector.

οὐ ἔτι, 'I shall no more bewail,' i.e. no more have the hope of duly bewailing.

88. πολύδωρος, see on 6. 394. μέγα, with ἀνευθε.

94. κακὰ φάρμακα, 'poisonous herbs.' Virgil's *coluber mala gramina pastus* (Aen. 2. 471).

95. περὶ χειρῇ, 'round (inside) his hole.'

100. ἀναθήσει, 'will fasten upon me': cp. Od. 2. 86 μῶμον ἀνάψαι, also 11. 5. 492 (note).

101. ἡγήσασθαι, 'to lead, direct': see 18. 254 ff.

102. ὑπό, 'during,' as 16. 202 πάνθ' ὑπὸ μηνιθμόν. The literal sense will suit if night is regarded as a *space* of darkness: cp. 2. 57 (note).

107. πιθήσας, 'obeying,' i.e. giving way to confidence in: cp. Od. 13. 143 βίη καὶ κάρτεϊ εἴκων.

109. ἄντην, 'facing' (Achilles). This is the important word, the meaning being that it is better to face Achilles, whether the consequence is victory or death.

κατακτείναντα, al. κατακτείναντι. Aristarchus gave both readings; the Acc. is more correct when the Participle is taken closely with the

predicate,—‘to kill and so return’; see on l. 72. In the next line, however, Aristarchus wrote **αὐτῷ**, and this is the reading of the best MSS. If it is right, the Dat. is to be accounted for by the desire of bringing the Pronoun into apposition with **ἐμοί** in l. 108, so as to show that Hector means himself. The Acc. **αὐτόν** would naturally mean Achilles. Aristarchus seems to have thought it also possible to take **αὐτῷ** as = **ἐπ’ αὐτοῦ**, but this can hardly be defended.

110. **κεν** has nearly the force of ‘else,’ as in Od. 4. 546. This is the only place where it goes with an Inf.

111. **εἰ δὲ κεν κ.τ.λ.** There is no apodosis, the sentence being broken off abruptly at l. 122 **ἀλλὰ τίη κ.τ.λ.**: cp. 21. 556–562, 567–570.

113. **αὐτός**, ‘in person,’ not through a herald or messenger.

116. **ἥ τε**, ‘which thing,’ Fem. by attraction of the predicate **ἄρχῃ**.

117. **ἀμφίς**, ‘in two parts’: cp. 2. 13., 12. 434. Some take it to mean ‘separately,’ sc. that the treasure brought by Paris was not to count in the division of the Trojan possessions: but this is less natural.

119. **Τρωσὶν ὄρκον ἔλωμαι**, ‘take an oath from the Trojans,’ i. e. impose on them the taking of an oath: cp. Od. 4. 746 **ἐμεῦ δ’ ἔλετο μέγαν ὄρκον**.

120. **ἄνδιχα**, ‘in two parts,’ sharing it between besiegers and besieged. This seems to have been the usual compromise; cp. 18. 511.

123. **μή μιν ἐγὼ μὲν . . . ὁ δὲ μ’ οὐκ ἐλεήσει**. The real object of the fear is given by the apodosis, the sense being ‘I fear that after I have approached him he will not pity me.’ Hence we expect **ἐλέση**.

125. **αὐτως**, ‘just,’ without more effort.

126. **ἀπὸ δρυὸς οὐδ’ ἀπὸ πέτρης** is a proverbial phrase, the original application of which was doubtless forgotten. The meaning seems to be ‘with anything that comes to hand,’ ‘at haphazard.’ It occurs in an entirely different connexion in Od. 19. 163 **οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ’ ἀπὸ πέτρης** = ‘you are of flesh and blood.’ Cp. Hes. Theog. 35 **ἀλλὰ τίη μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρην** (=not to the purpose).

127. **ᾠαριζέμεναι**, lit. ‘to keep company’ (from **ᾠαρ**): hence = Lat. *conversari*.

129. **ὅττι τάχιστα**, ‘as soon as may be,’ to be taken with the preceding Imper., as in the parallel passages (e. g. 15. 146). There was a variant **ὄφρα τ.**, which perhaps ought to be adopted here, as it is found in similar passages whenever a Subj. follows (4. 269, &c.).

132. **κορυθ-αἶκι**, ‘darting with helmet,’ cp. **κορυθαίολος**.

134. **ἀμφί**, ‘round him,’ of the armour generally: so **περί** in 13. 245.

140. **οἶμησε**, ‘swoops down.’

141. **λεληκώς**, ‘screaming’; see § 26, 3.

143. **τρέσε**, ‘shrank away,’ ‘fled,’ see on 11. 546., 19. 15.

145. **σκοπιήν**, ‘the look out place’; not that of 2. 792 ff., which was some way from the city. **ἐρινέον**, 6. 433.

146. ὑπέκ, 'away from under,' getting further out as he went on.

ἀμαξιτόν, 'the waggon-track,' leading to the washing-place.

148. Σκαμάνδρου, with πηγαί, 'two springs of the Scamander,' *i.e.* two of the sources from which it is fed. Some take Σκαμάνδρου with ἀναΐσσουσι, supposing it to be meant that the springs had an underground connexion with the river. But such a marvel as this would surely have been described in more explicit language. The passage has played an important part in all controversies about the site of Troy. The 'two sources' were identified by the French traveller Lechevalier with a group of springs which he found near the village of Bunarbashi: and his discovery was thought to tell decisively against placing the site of ancient Troy at Hissarlik (*Novum Ilium*). But the Bunarbashi springs do not satisfy all the conditions. The contrast of hot and cold, on which so much stress is laid in the Homeric account, is entirely wanting, all the springs being of the mean temperature of the locality (63° Fahr.). Moreover, Lechevalier's theory obliges us to give the name Σκάμανδρος to the small stream which is formed by the springs, whereas Homer's Scamander must be the Menderé, which is the chief river of the Troad. On the other hand, the Menderé does in fact take its rise from two springs, one of which is warm, but they are on Mount Ida, thirty miles away¹. It is possible that the poet may have heard of these springs, and have confused them with some such washing-place as he describes outside the walls of the city. Dr. Schliemann finds the Homeric πηγαί in a cavern just under Hissarlik, with three springs and a conduit of high antiquity (*Troy*, p. 64). For the purposes of controversy these springs may be fairly set against those of Bunarbashi; but they are equally without the characteristic contrast of a hot and a cold spring.

153. ἐπ' αὐτάων, 'at them.' πλυνοί, 'washing troughs.' Cp. the description in the *Odyssey* (7. 85 ff.).

157. φεύγων, 'one flying.' The Part. is used like a substantive, or as if = φεύγων τις: cp. 2. 234., 6. 268., 24. 528.

159. ἱερήϊον, beast for sacrifice, 'festal ox.'

160. ἀρνύσθην, 'sought to win,' strove for.

ποσσίν, 'for speed of foot.'

ἃ τε, Plur. by the attraction of the predicate ἀέθλια.

162. τέρματα, 'the goal,' *meta*; cp. 23. 309, &c.

163. τὸ δέ, 'and it, the prize'; the Art. anticipates the word ἄεθλον, already suggested by ἀεθλοφόροι.

κεῖται, 'is set out'; κείμει serves as Pf. Pass. of τίθημι.

164. ἀνδρός, with ἄεθλον, 'prize belonging to, in honour of, a man,' sc. at his funeral.

171. For the altar of Zeus on Mount Ida see 8. 48.

¹ See the account of Prof. Virchow, *Landeskunde der Troas*, p. 53.

179-181, = 16. 441-443; and 182-184 = 8. 38-40.

185. *μηδέ τ' ἔρώει*, 'do not fail,' see on 2. 179.

188. *κλονέων ἔφεπε*, 'kept in hand as he drove him on': the phrase would naturally be used rather of attack on a *body* of men: cp. II. 496.

191. *τόν*, the dog, grammatically construed as object to *λάθησι* (§ 58, 4), but placed before the clause *εἴ πέρ τε κ.τ.λ.*, to show that it is the main subject of the sentence. Hence *θείει* needs no fresh Nom.: 'he, even if it hides from him, yet hunts it out with unflagging course.'

193. *οὐ λήθε*, 'could not hide from.'

194. *πυλάων* may go with *ὁρμήσειε*, and also with *ἀντίον αἵξασθαι*, which expresses the same idea: 'start for, making a rush towards.'

197. *προπάροιθεν*, not necessarily of time, 'coming in front.'

198. *ποτὶ πτόλιος*, 'on the side of the city,' keeping next it. It is difficult to reconcile the description of Hector's successive attempts to reach the gate with the statement that he was pursued three times round the walls (l. 165). One would suppose that Hector, if he could keep away from Achilles at all, would be able to approach the walls at any point. However the poet's conception evidently is that the speed of the two heroes was so nicely balanced that Achilles, having once got nearer the walls, was able to prevent Hector from passing across his course and reaching them.

199. *ἐν ὀνείρῳ*, κ.τ.λ., 'in a dream he (viz. the dreamer) is not able.' The subject to *δύναται* is suggested by *ἐν ὀνείρῳ* (= *ὀνειρώσσων*, 'one dreaming').

201. *οὐ δ' ὄς*, § 48, 1.

202. *ὑπεξέφυγεν*, 'escaped,' viz. during his flight before Achilles when Apollo came and gave him strength for the last time.

205. *λαοῖσιν*, 'to his men,' the Greeks. *ἀνένευε*, properly 'threw back his head,' i.e. made signs of forbidding, see on 6. 311. Achilles was between Hector and the walls, and the Greek army might therefore have attacked Hector on the other side, had not Achilles signed to them not to do so. This is mentioned as another reason why Hector escaped as he did: hence there should not be a full stop at the end of l. 204.

208. *ἀλλ' ὅτε δὴ τὸ τέταρτον* κ.τ.λ. The connexion requires that this should follow more closely upon l. 165 *ὥς τῷ τρίς* κ.τ.λ. Probably much of the intervening text is interpolated—esp. the scene in heaven (ll. 167-187), and the obscure ll. 202-207, if not also the similes (ll. 189 ff., and ll. 199 ff.).

209-212. These lines are a repetition of 8. 69-72, except that Hector and Achilles are put for the Greeks and Trojans. The passage was known in later times as the *ψυχοστασία*, or 'weighing of the souls.' It suggested to Aeschylus a famous passage in the play which he wrote on the subject of Memnon. The final combat between Memnon and

Achilles was accompanied by a scene enacted on the *θεολογεῖον* (above the stage), in which the souls of the two heroes were weighed against each other by Zeus.

213. *ῥῆχτο εἰς Ἀΐδαο*. It is not clear whether this is said of the lot (*Ἑκτορος αἰσιμον ἡμαρ*), or of Hector himself. On the former view it is an exaggerated way of describing the sinking of the lot—more exaggerated than 8. 73 *αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ ἐξέσθην*, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν. If *Ἑκτωρ* is the Nom., 'he was gone' is put for 'he was condemned to go.' We may compare 9. 413 *ῶλετο μὲν μοι νόστος*, 'my return is (as good as) lost,' 13. 772 *νῦν ῶλετο πᾶσα κατ' ἄκρης Ἴλιος*. But these instances are in *speeches*, where such a boldness of expression is more natural.

217. *μέγα κῦδος*, = victory. *Ἀχαιοῖσι*, 'for the Greeks.'

218. *ἄτος*, 'not to be satisfied,' is for *ἄ-ατος*, which is probably the true form in Homer: see on *ἄδην*, 13. 315.

219. *πεφυγμένον*, *i. e.* in a *state* of safety from, cp. 6. 488.

220. *πολλὰ πάθοι*, 'were to give himself much trouble.'

221. *προπροκυλινδόμενος*. The compound *προκυλίνδομαι* means 'to roll on,' 'roll forward'; as in 14. 18, where it is said of a wave 'falling over.' The second *πρό* seems to mean 'before' (*Zeus*). But in *Od.* 17. 525 *προπροκυλινδόμενος* must mean 'rolling on and on.'

222. *ἄμπνυε*, 'take breath.' The form points to a Pres. *πνύω*, or Aor. *ἔπνυον* (like *ἔκλυον*). Elsewhere we find only the Mid. *ἄμπνυτο* (or *ἔμπνυτο*): hence Cobet (*Misc. Crit.* p. 348) proposed *ἄμπνυο* here.

229. *ἦθεῖε*, see on 6. 518, where Paris so addresses Hector.

234. *γνωτῶν*, 'kinsmen,' especially brothers, cp. 14. 485., 17. 35.

235. *νοέω*, 'my mind is,' nearly = *δοκεῖ μοι*. In this sense *νοέω*, *φρονέω*, &c. take an Aor. (not Fut.) Inf.: see on 3. 98.

237. *ἄλλοι δ' ἔντοσθε μένουσι*, § 57.

241. *τοῖον*, 'to such a degree.'

247. *καί* implies that Athene led the way with the *same* guile with which she had spoken. *κερδοσύνη*, 'craftiness'; *κέρδος* and its derivatives in Homer imply *cunning* or *skill* rather than actual gain.

251. *δίον*, here = 'fled.'

254. *ἐπιδώμεθα*, 'grant to each other for it,' *i. e.* allow to be called as witnesses to the compact.

255. *ἐπίσκοποι*, another word for 'witnesses': see on 18. 501.

256. *ἐκπαγλον*, 'outrageously,' in unseemly fashion. It is generally applied to persons, probably with the notion of 'overweening,' 'ungovernable.'

257. *καμμονίην*, 'withstanding,' 'holding one's ground,' a euphemism for victory.

261. *ἄλαστε*, 'unforgotten,' because eternally hateful.

265. *φιλήμεναι*, a non-thematic form, § 8, A, 2.

266. 'There will be no treaty between us before one or other falls'; an ironical way of saying that there can be no treaty.

267, = 20. 78.

268. παντοίης ἀρετῆς, 'prowess of every sort': cp. Hector's words, 7. 237 ff.

271. δαμάα, Fut. § 12, 3.

272. ἐτάρων, 'for my comrades,' § 39, 1.

277. δίδου, λάθε δέ, = διδοῦσα ἔλαθε, § 27.

280. ἡείδης, Plupf. of οἶδα; used with ἄρα like the Impf. ἦ τοι ἔφης γε, 'though you thought so': see on 3. 215.

281. ἀρτιεπής, 'glib speaker,' the opposite of ἀμαρτοεπής (13. 824): cp. ἀρτίπος, 'sound of foot.'

ἐπίκλοπος μύθων, 'trickster in speech': cp. Od. 21. 397 ἐπίκλοπος τρίζων, 'cunning about the bow.'

ἐπλεο, 'you have become,' = you prove to be.

284. στήθεσφιν, here for the Gen. στήθεων.

286. ὥς κομίσαιο, 'would that you may receive it.'

293. κατηφήςας, 'cast down in heart': so στή δὲ ταφών (16. 806, &c.).

ἄλλ', for ἄλλο: it was usual to have two spears.

295. ἦτεε explains ἐκάλει, hence the asyndeton.

300. We should probably read οὐδ' ἔτ' ἄνευθεν, as τε is not in place, § 49, 9.

304. ἀσπουδί, 'without an effort,' tamely.

308. οἶμησεν, cp. l. 140. ἀλείς, 'gathering himself together.'

310. πτώκα, 'cowering' (πτήσσω): πτώξ is also used as a substantive to denote the hare (17. 676).

313. ἀγρίου, to be scanned ἀγρίοο, § 19, 3.

κάλυψε, 'spread as a covering': cp. 5. 507.

316. θαμειάς, used predicatively, 'set thick': cp. 18. 68., 19. 383.

319. ἀπέλαμπε, 'light shone,' a kind of impersonal verb.

321. εἰσορόων, not strictly 'looking at,' but (as the next words show) 'looking towards,' to see how to reach it. εἴξειε is impersonal, as 18. 520 ὅθι σφίσιν εἶκε λοχῆσαι.

322. ἄλλο τόσον is adverbial: cp. 23. 454 τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, 'over the rest of his body': and for τόσον μὲν—δὲ = 'all except,' see on 4. 130.

324. φαίνεται, 'it showed,' was visible.

ἀπ' ὤμων αὐχέν' ἔχουσι, 'hold the neck apart from the shoulder'; cp. 8. 325 ὅθι κληῖς ἀποέργει αὐχένα τε στήθός τε. We should rather say 'connect' the neck and shoulder: but cp. also 13. 706 τῷ μὲν τε ζυγὸν . . ἀμφὶς ἔέργει (of oxen).

325. λαυκανίην was probably the reading of Aristarchus. The Acc. is to be explained by apposition to αὐχένα, the λαυκανίη or gullet (24. 642, being part of the neck: see on 8. 48., 14. 228. This is not quite

satisfactory, because *λαυκανίην* is so placed as to go with the principal Verb (*φαίνεται*), rather than with the clause *ἢ κληῖδες κ.τ.λ.* Perhaps, however, it might be *attracted* into agreement with *αὐχένα* (§ 58, 4). Most MSS. have *λαυκανίης*, which may be taken as a local partitive Gen., meaning 'at the part of the gullet where the neck meets the collar-bone' (viz. the lowest exposed part). For such a Gen. with *φαίνεται* we may compare 17. 372 *νέφος δ' οὐ φαίνεται πάσης γαίης*.

328. *ἀσφάραγον*, 'the wind-pipe.'

333. Join *τοῖο ἀοσσητήρ*, 'for him a champion' (15. 254). *ἀνευθεν*, 'in the background,' explained by *νηυσὶν ἐπι κ.τ.λ.*

336. *αἴκως*, 'hideously': elsewhere we only find the form *ἀεικής*.

339. Join *κύνας Ἀχαιῶν*: so *Τρώων κύνες*, 13. 831., 17. 241.

340. *δέδεξο*, 'accept,' cp. 19. 10.

342, 343, = 7. 79, 80.

345. *γούνων* and *τοκῶν* go with *γουνάζω*, which has the sense of 'entreat by,' sc. by appeal to. The history of this Gen. seems to be that the verb *γουνάζομαι*, lit. 'to clasp the knees' (in supplication), came to mean generally 'to supplicate,' but retained the construction of a verb of *taking hold*: and this was extended to anything appealed to by the suppliant. Here of course actual clasping is not intended. Cp. Od. 10. 66 *τῶν ὕπιθεν γουνάζομαι*.

346-348. *αἶ γάρ . . ὥς κ.τ.λ.* This is a regular Homeric form of asseveration, meaning 'as surely as I wish that —, so surely shall —': cp. 18. 464 *αἶ γάρ μιν θανάτοιο δυσηχέος ᾧδε δυνάϊμην νόσφιν ἀποκρύναι . . ὥς οἱ τεύχεα καλὰ παρέσσειται*: and see on 8. 538 ff., 13. 825 ff.

347. *οἶα*, = *ὅτι τοιαῦτα*, 'after the things you have done to me.'

348. *ἀπαλάλκοι*, Opt., § 34, 2, *β*.

349. *εἰκοσινήριτα* evidently means 'twenty-times over,' i. e. twenty-fold the usual ransom. The second part of the word has not been satisfactorily explained: it is otherwise known in Homer only as the name of a mountain, *Νήριτον* in Ithaca.

350. *στήσωσι*, 'weigh.'

351. *ἐρύσασθαι*, 'to outweigh,' i. e. to give your weight in gold.

ἀνώγοι. The change to the Opt. marks that Achilles is no longer thinking of a ransom such as he would expect, but is making a mere supposition.

354. *κατὰ δάσσονται*, 'shall divide among them,' feast on as prey.

356. *προτιόσσομαι*, 'I watch, mark with foreboding.' *ὄσσομαι* is especially used of looking in a meaning way, seeing with anxiety, dislike, &c.: cp. 14. 17.

358. *μήνιμα*, 'cause of wrath.'

361-364, = 16. 855-858; and 365, 366 = 18. 115, 116.

371. *ἀνουτητί*, 'without a wound,' i. e. without giving one.

381. εἰ δ' ἄγετε, the apodosis: see on 16. 667.

σὺν τεύχεσι πειρηθέωμεν, = 'make an attack,' cp. 5. 220.

382. ἔτι, 'further,' as the next step.

383. πόλιν ἄκρην, 'the acropolis': to abandon it was to desert the city entirely. Cp. 24. 383 ff.

389. καταλήθονται, 'men forget,' to be taken closely with εἰν Ἀΐδαο: 'if the dead forget their dead, so will not I.'

391. παιήονα, a song of thanksgiving, cp. 1. 473.

395. μῆδετο, 'bethought him of,' put in practice.

397. ἐς σφυρὸν ἐκ πτέρνης, 'from the heel to the ancle.' Thus the strap passed through, or rather perhaps behind, the sinew of the heel.

401. τοῦ . . κονίσσαλος, 'there was dust from (raised by) him as he was dragged along'; Gen. as κλαγγὴ βιοῖο (1. 49), κύματα παντοίων ἀνέμων (2. 397), &c.

409. κωκυτῷ of women, οἰμωγῇ of men; cp. the use of κώκυσεν and ῥμωξεν in ll. 407, 408.

εἶχοντο, 'were possessed by,' given up to.

410. τῷ . . ὥς εἰ —, 'the case (state of things) as [it would be] if —'; see on 11. 467. Cp. Virgil's imitation, Aen. 4. 669 *Non aliter quam si immissis ruat hostibus omnis Carthago*, &c.

411. ὀφρυνόεσσα, 'beetling': ὀφρύν, cp. 20. 151.

κατ' ἄκρης, cp. 13. 772.

412. ἀσχαλῶντα, 'chafing,' cp. 2. 293.

416. κηδόμενοι περ, 'though concerned for me.' This is the reading of Aristarchus. The best MSS. have κηδόμενόν περ, 'in my great sorrow.'

418. λίσσωμαι, Subj. of *purpose* or *will*, § 29, 1. τοῦτον, *istum*, § 45.

419. ἡλικίην, 'my time of life,' cp. 20. 465 ὀμηλικίην ἐλεήσας.

420. τοιόσδε, 'such a one as I am.'

425. οὗ ἄχος, 'sorrow for whom,' § 39, 1.

431. τί νυ βείομαι, 'how shall I live?' *i.e.* what is to become of my life? Subj. like τί πάθω; τί γένωμαι; &c. (§ 29, 3). For the form see on 15. 194.

433. πελέσκεο, 'didst come and go about the city.'

435. δειδέχατο, 'saluted,' paid court to.

438. Ἔκτορος may be construed with ἄλοχος or '(better' with πέπυστο.

ἐτήτυμος, 'sure,' *i.e.* authentic: she first heard only the wailing 1. 447), and feared the worst (1. 455 ff.).

441. δίπλακα, 'double cloak': so 3. 126, where Helen is embroidering pictures of the war.

θρόνα, 'flowers.' ἔπασσε, 'embroidered.'

443. ἀμφὶ πυρί, 18. 344.

448. ἐλελίχθη, 'shook.' κερκίς, 'shuttle.'
450. ἴδωμ' may stand for ἴδωμι or (better) ἴδωμαι : § 29, 1.
452. ἀνὰ στόμα, *i. e.* as though it would come out at my mouth.
454. ἀπ' οὐατος, see on 18. 272.
- 455, 456. μὴ . . δίηται, 'lest he have chased.'
457. ἀλεγεινῆς, 'unhappy,' because the cause of his death.
461. παλλομένη κραδίην, 'her heart beating,' cp. l. 452.
463. παπτήνασα, Aor., 'sending a glance.'
465. ἀκηδέστως, cp. 21. 123.
- 466, = 5. 659., 13. 580.
467. ἐκάπυσσε, 'breathed out': cp. 15. 252 φίλον αἶον ἤτορ.
468. δέσματα, 'head-gear.'
469. ἄμπυκα, a 'diadem' of metal, hence the epithet χρυσάμπυκες, applied to the Muses (Hes. Theog. 916), and Seasons (Hom. h. VI. 5).
κεκρύφαλον, a coif or hood.
- πλεκτήν ἀναδέσμην, 'plaited band,' probably a thick band passing round the head behind the ears, represented on some Etruscan monuments of the archaic style (Helbig, pp. 157-160).
470. κρήδεμνον, 14. 184.
474. Join εἶχον ἀπολέσθαι, 'stayed her from perishing.'
475. ἔμπνυτο, so Aristarchus, the MSS. have ἄμπνυτο. See on 11. 359.
476. ἀμβλήδην, 'uplifting her voice': cp. Od. I. 155 ἀνεβάλλετο καλὸν αἰεῖδεν, = 'began the song'; so also ὑποβλήδην (Il. I. 292), 'taking up,' 'interrupting.' Some explain 'with sudden bursts,' or 'with deep sobs' (Mr. Leaf), comparing ἀμβολάδην (21. 364). But the frequentative meaning of ἀμβολάδην is given by the form of the adverb: cp. ἐπιστροφάδην, ἐπιτροχάδην.
477. γινόμεθ', Impf. with ἄρα, 'it seems that we were.'
- ἰῆ αἴση, 'with, under, a like fate': an instrumental Dat., § 38, 3.
484. νήπιος αὐτῷ, 'an infant and no more,' 6. 400.
- 487 ff. The passage which follows, with its moralising on the sorrows of an orphan, was condemned by Aristarchus. It certainly does not apply very well to one whose grandfather was still alive and reigning; and the return to the particular case of Astyanax at l. 500 is exceedingly abrupt. The style and tone of thought are rather Hesiodic than Homeric. Aristarchus obelised Il. 487-499. Most editors reject ll. 500-504 also: and certainly they are somewhat pointless without the preceding description, and may have been added (as Mr. Leaf suggests) to connect the *locus communis* about orphanage with the context.
488. τοῦτ' γε, *isti*, the Pronoun here expressing *pity*.
489. ἀπουρίσσουν, 'will mark off' (and so occupy, seize).
491. ὑπεμνήμυκε, 'hangs his head,' Pf. of ὑπ-ημύω, apparently for ὑπ-εμήμυκε (Attic reduplication).
- πάντα, adverbial Neut. Plur., = 'completely.'

494. τῶν with τις, 'one or another of them.'

ἐλεησάντων, 'if they take pity.'

τυτθόν, 'a little bit,' for an instant.

496. ἀμφιθαλής, 'rich on both sides,' *i. e.* (according to the ancients) with father and mother both living.

504. θαλέων, 'with θάλα, fat things,' Neut. Pl. of θάλυς, an adj. found in the Fem. (δαῖτα θάλειαν, Il. 7. 475).

505. πάθῃσι, 'he must suffer,' Subj. of *confident prediction*, § 29, 4.

506, 507. Cp. 6. 402, 403.

509. αἰόλαι refers to the play of light; 'with shining scales.'

510. κέονται, thematic 3 Plur. of κείμαι, found here and in Od. 11. 341., 16. 232.

513. οὐδὲν σοί γ' ὄφελος. It is not clear whether this means that the garments will be of no use to Hector,—and therefore may be burnt,—or that the burning will be of no use, since he will not be laid in them (ἐγκείσθαι) on the pyre, and therefore will not take them with him to Hades. The latter seems more correct, especially if (as is probable on other grounds) we read αὐτός for αὐτοῖς.

514. κλέος εἶναι, 'to be a glory,' *i. e.* so that they may do honour.

BOOK XXIII.

THE two remaining books of the Iliad form a kind of epilogue, relating the burial of the two chief heroes who have fallen in the course of the poem,—Patroclus, the friend of Achilles, and Hector, his great rival.

The twenty-third book describes the burial of Patroclus, and in particular the Funeral Games (ἄθλα ἐπὶ Πατρόκλῳ), which are held in his honour. Thus it falls into two parts:

I. The Burial. Achilles makes the Myrmidons pass round the body, and commands the funeral feast (Il. 1-58). The shade of Patroclus appears to him, and entreats speedy burial (Il. 59-110). Wood is brought, the body is placed on the pyre, Boreas and Zephyrus come at the prayer of Achilles to make it burn (Il. 111-225). Next day the bones are gathered and the mound raised over them.

II. The Games. There are eight contests, but three of these (as we shall see) are probably not part of the original list:—

1. Chariot-race, described at length (Il. 257-652).

2. Boxing-match (Il. 653-699).

3. Wrestling, between Ajax and Ulysses (Il. 700-739).

4. Foot-race—Ajax the less, Ulysses, Antilochus (Il. 740-797).

- [5. Tournament with spears between Diomedes and Ajax (ll. 798-825).
- 6. Throwing the iron weight (ll. 826-849).
- 7. Archery contest (ll. 850-883).]
- 8. Throwing the spear; Achilles gives the prize without a contest to Agamemnon (ll. 884-897).

The two last books have been regarded by many scholars as additions to the original Iliad, such as may be accounted for partly by the natural desire to linger over the final scenes of a story, and partly by the importance attached in common belief to the due performance of funeral rites. The grounds for this opinion are to be found, in the first instance, in the relation of the two books to the general structure of the poem, and to each other. The following points are worth notice:—

1. Neither of the books in question can be said to be necessary to the poetical completeness of the Iliad. The events of the twenty-second book bring the story to a conclusion, which—to a modern reader at least—leaves nothing to be desired. The anger of Achilles is appeased, his vengeance is satisfied, the danger to the Greeks has passed away. Hence, as Mr. Grote argued, ‘the death of Hector satisfies the exigencies of a coherent scheme, and we are not entitled to extend the oldest poem beyond the limit which necessity prescribes’ (*Hist. of Greece*, Pt. I, ch. xxi).

2. The two books do not stand well together. They seem to represent two different ways of bringing the poem to an end. It was urged as an argument against the Doloneia, that the night in which it is placed is already sufficiently occupied by the Embassy to Achilles (vol. i. p. 353). So in this case, while there might have been room (artistically speaking) for one last book—either the Funeral Games or the Ransoming of Hector,—there is not room for both. A second episode, which fills nearly the same space on the poetical canvas, tends to disturb the effect of the first.

3. This want of unity is accentuated by difference of style and tone. The narrative of the Funeral Games is cheerful and animated, the incidents in more than one place approaching the character of comedy. The twenty-fourth book is pathetic, and full of solemn and touching eloquence. The sudden return from the lighter vein to the gravest manner of the Iliad is certainly awkward, and unlike the art of Homer.

We turn now to the consideration of the twenty-third book, with the view of ascertaining how far the incidents and the language are consistent with the belief in its genuineness as part of the original Iliad.

The narrative is composed with evident reference to the preceding books. The burial of Patroclus was the first thought of Achilles in the moment of his victory (22. 386). In two places (ll. 20-23, and 180-183) he refers to his promise to slay twelve Trojan youths on the

funeral pyre (18. 333 ff.), and his intention to throw the body of Hector to the dogs (22. 335, 348, also 261 ff.).

On the other hand, there are indications that the agreement is of a superficial kind. The body of Patroclus seems to be no longer in the tent of Achilles (19. 211), but on the beach, where all the Myrmidons pass round it in procession (11. 13-15). The line ἦ ῥα καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα (22. 395) is repeated in l. 24, but applied in a pointless way. The same may be said of ll. 17-18, which repeat 18. 316-317, but are not followed by any such solemn lament as they announce (ἐξῆρχε γόοιο).

Further, the connexion of the narrative is unsatisfactory. It is not easy to see why the solemn farewell address to Patroclus—χαῖρέ μοι, ὦ Πάτροκλε, κ.τ.λ.—comes in twice (l. 19 and l. 179). The preparations for the funeral feast are described (ll. 29-34); but Achilles is taken away to banquet in the tent of Agamemnon. The ghost of Patroclus appears to Achilles and begs for speedy burial ll. 65-107; but the incident does not hasten the burial in any way. Moreover, it is based on the notion, of which there is no other trace in the Iliad, that the souls of the unburied are forbidden to cross the Styx. The funeral procession is formed by the Myrmidons (ll. 122-134), but presently the whole Greek army seems to be present: the lament, we are told, would have lasted till sundown, if Achilles had not asked Agamemnon to dismiss the host (ll. 154-162). Meanwhile Hector's body is protected by the gods, though we do not yet hear of further outrage offered to it (see the note on l. 187). The account of Iris carrying the prayer of Achilles to the two winds, Boreas and Zephyrus (ll. 198-212), is somewhat strange, as Iris elsewhere acts only as messenger of the gods. Apart from this, it forms an awkward digression, during which the main action—the burning of the body of Patroclus—is at a stand-still.

Several of these difficulties may be removed by rejecting particular lines or passages; but taken together they point rather to general weakness in the construction of the narrative.

The description of the Games, which occupies the rest of the book, is open in part to criticism of the same kind. Thus, Nestor addresses a long speech to his son Antilochus (ll. 306-348); but the advice which he gives has no effect on the issue. In the boxing-match (ll. 653-699) Epeius begins by rude boasting, which by all the rules of poetical justice ought to ensure his defeat; but he is victorious. These are defects which seem to be characteristic of the book. In one place, however, the evidence points rather to interpolation, to which a narrative made up of distinct unconnected events is peculiarly liable. The three contests described in ll. 798-883, viz. the duel in armour, the throwing of the iron weight, and the archery, are in all probability later additions. The original list is pretty clearly indicated (see the

note on l. 638), and the account of the three additional contests is full of singularities.

The language of the books shows several traces of comparative lateness. Chief among these are the post-Homeric uses of the Article (ll. 75, 257, 295, 303, 348, 376, 465, 525), and of the Prepositions (ll. 671, 703, 742). In these respects the usage approaches most nearly to that of book X (see vol. i. p. 354). The use of νῦν in the sense of 'now' is peculiar to books X and XXIII. Similarly the form τιθήμεναι (ll. 83, 247) is to be compared with τιθήμενος (10. 34).

In respect of vocabulary there is not so much of a decisive kind. Several words and phrases are common to this book and the Odyssey: e.g. ἀπόπροθι (l. 832), ἀληθείη (l. 361, also 24. 407, ἀτέμβω (ll. 445, 834, also in the doubtful line 11. 705), ὑγρὸν ἔλαιον (l. 281), ἐπεικέα τοῖον (l. 246, cp. Od. 3. 321 μέγα τοῖον, &c.), ἐπ' ἡεροειδέα πόντον (l. 744), περιπλομένους ἐνιαυτούς (l. 833), εἶδωλα καμόντων (l. 72. Among the ἀπαξ λεγόμενα we may notice ἑωσφόρος, 'the morning star,' κηδεμόνες, 'friends' or 'backers,' τοξευτής (for τοξότης, περιδόμεθον (1 Dual), and the Comparative ἀφάρτεροι, 'swifter.'

Though it is doubtful whether the account of the 'Funeral Games' is part of the original Iliad, there can be no question of its interest, both as a picture of Homeric or nearly Homeric times, and as a fine piece of descriptive poetry. Schiller has gone so far as to say that any one who has lived to read the twenty-third book of the Iliad cannot complain of his lot in the world. As a composition it is full of life and picturesque effect. The monotony which might have been expected in a long list of similar incidents is skilfully avoided. The picture of Achilles in his new position as host and president of the Games, is singularly stately and life-like. Here and there, especially in the attractive scene between Antilochus and Menelaus, the poet shows independent power of imagining and delineating character. As an epilogue or concluding chapter the book has the essential merit of repose and harmony. The satisfaction of Achilles in his victory over Hector, and in the payment of due rites to his friend, is felt as an undertone through the narrative. The reconciliation with Agamemnon, which is the true conclusion of the 'wrath,' is once more brought into relief. A special honour paid to him as 'king of men' forms the last incident of the day, and may be fairly regarded as striking the key-note of the whole poem.

7. ὄχεσφι is for the Gen., 'from under the chariot.'

8. αὐτοῖς, 'as they are,' without taking them out, § 38, 3.

9. ὃ γὰρ γέρας ἐστί, 'for that is the due honour,' cp. 12. 344.

16. τοῖον, 'so good,' i.e. one who deserved so much sorrow.

μῆστωρα φόβοιο, cp. 5. 272.

20. The reference is to 18. 334 ff.

21. ὦμὰ δάσασθαι, Neut. Plur., because κρέα is meant.

27. ὑψηχίεις, perhaps 'neighing with head aloft,' cp. Virg. Aen. 11. 496 *arrectisque fremit cervicibus alte* (Hentze).

29. τάφον δαίνυ, 'gave the funeral feast'; so Od. 4. 3 δαινύντα γάμον.

30. ἀργοί, 'shining,' *i.e.* sleek; elsewhere an epithet of dogs in the sense of 'swift.'

ὀρέχθων, probably a Frequentative from ὀρέγω, 'to stretch out'; hence 'plunged,' moved convulsively. The ancients generally took it to mean 'bellowed.' In any case it seems to be a description of oxen being slaughtered (σφαζόμενοι): so ἀμφὶ σιδήρῳ, 'with the iron in their flesh,' cp. περὶ δουρί (13. 441). This is the only place where a knife of iron is mentioned.

34. κοτυλήρyton, 'that might be taken up in cups,' *i.e.* deep enough to dip a cup in: from ἀρύω, 'to draw water.'

35. εἰς Ἀγαμέμνονα, 'to Agamemnon's tent.'

40, 41, nearly = 18. 344, 345.

43. ὅς τις τε, the indefinite Relative, seems out of place here. The line, however, is evidently an old formula. The meaning may be, 'Zeus, or by whatever name the highest of the gods is to be called'; cp. Aesch. Ag. 160 Ζεὺς, ὅς τις ποτ' ἐστίν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, where the idea is presented in a refined form.

48. στυγερῇ, 'importunate,' hateful because it is regardless of circumstances: cp. Od. 7. 216 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο.

50. ἀξέμεναι, Aor., § 9, 3: so in l. 111.

ὅσσα, after ἔχοντα, 'what it is fitting the dead should have when he passes down to the shades of darkness.'

53. θᾶσσον, cp. 21. 437. ἀπ' ὀφθαλμῶν, 'away from before our eyes.'

55. ἐφοπλίσσαντες. Bentley proposed to read ἐφοπλίσσαντο on account of *φέκαστοι*, and this is supported by one good MS. (viz. D), and by Eustathius.

63. νήδυμος ἀμφιχυθείς, 14. 253.

64. Ἔκτορ, probably Ἔκτορα.

65. ἦλθε δ', apodosis: cp. 1. 194.

66. αὐτῷ, 'the real man,' *i.e.* the body.

69. λελασμένος, Pf., of the *condition* of forgetfulness.

70. ἀκήδεις, Impf., 'thou wast not neglectful of me in life.'

71. ὅτι τάχιστα might be taken with either clause, but the parallels are in favour of taking it with the Imperative θάπτε: see on 22. 129. περήσω is a Subj. of *purpose*, § 29, 1. Such a Subj. is not uncommon after an Imperative: cp. 6. 340 ἐπίμεινον Ἀρήϊα τεύχεα δύνω.

75. τὴν χεῖρα, 'your hand,' a post-Homeric use of the Art. ὀλοφύρομαι, generally taken as = 'I entreat': but there is no other example of this sense. Aristarchus took it as an Aor. Subj. expressing *purpose* (like περήσω in l. 71: 'give me your hand, I will lament,' *i.e.* that I may lament over our parting. This suits the next words, οὐ γὰρ ἔτ' αὖτις κ.τ.λ., and the answer of Achilles, ll. 97, 98. Cp. also 24. 328 φίλοι δ' ἅμα πάντες ἔποντο πόλλ' ὀλοφυρόμενοι ὡς εἰ θανάτῳ κίοντα.

76. νίσσομαι, a Pres., which in this use is equivalent to a Fut.

79. ἀμφέχανε, 'has opened its maw for me.'

λάχε, 'had me given to it,' became my fate: cp. 20. 128.

80. μοῖρα, sc. ἐστί.

81. εὐηφενέων, see on 11. 427. The word occurs as a proper name, Εὐηφένης (Wilamowitz, *Hom. Unters.* p. 323).

83. τιθήμεναι. The η is irregular; cp. τιθήμενον (10. 34).

86. ὕπο, 'by reason of.'

88. ἀμφ' ἀστραγάλοισι, 'over (the game of) knucklebones.'

91. ὡς, refers back to ὡς ἐτράφην περ, l. 84.

92. This line is perhaps interpolated from Od. 24. 74. The golden jar belongs to a later part of the history, about which the Iliad is silent.

94. ἡθείη, see on 6. 518.

97. ἀμφιβαλόντε ἀλλήλους, 'casting (our arms) about each other.' The commoner construction (but only found in the Odyssey) is χεῖρας ἀμφιβάλλειν τινί. We should rather expect the Mid.; cp. 17. 742.

99. ὠρέξατο, 'stretched forth to grasp': Dat. as in l. 102.

χερσὶ συμπλατάγησε, 'clapped his hands.'

101. τετριγυῖα, 'squeaking'; of the cry of a bat, Od. 24. 6-9.

103. τις, with ψυχή, 'there is a sort of life,' lit. 'breath.'

104. εἶδωλον, 'a semblance' of the bodily form.

φρένες, 'midriff,' the physical organ of life and thought, the condition of *real* life. The clause ἀτὰρ κ.τ.λ. is parenthetical.

110. ἐλεεινόν, perhaps an Adv., with μυρομένοισι, cp. 22. 408.

112. πάντοθεν ἐκ κλισιών, with ὥτρυνε.

ἐπὶ . . ὀρώρει, cp. Od. 3. 471 ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο οἶνον οἶνοχοεῦντες, also 14. 104 ἐπὶ . . ὄρονται. Some derive these forms from the root *var* ὀρ-άω, Lat. *verror*, Germ. *wahren*, comparing ἐπίουρος, 'watcher over.' This gives a very satisfactory sense: but the Attic reduplication is against an original *f*. The alternative is to suppose that ἐπὶ ὀρομαι, 'I bestir myself over,' acquired the special sense, 'I look after, am in charge of.'

116. This line may be meant to imitate the galloping of the mules: it has the same peculiar rhythm as the famous Od. 11. 598 αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδές, viz. three trochaic caesuras in succession: but the jingling effect produced by the repetition of the sound -αντα is without a parallel in Homer.

120. διαπλήσσοντες, 'cutting up,' cutting in pieces.
 121. ἔκδεον, so that the mules dragged the wood, cp. 17. 742 ff.
 δατεῦντο, 'cut up,' trampled into mire: cp. 20. 394.
 125. ἐλδόμεναι, 'making for,' eager to reach.
 132. παραιβάται. This term for the warrior who 'stands beside' the driver of the chariot occurs only here: but cp. 11. 104.
 135. καταείνυσαν, 'covered,' as with clothing.
 138. πέφραδε, 'had pointed out to them' to put him down there.
 142. τρέφε, Impf. = 'had been cherishing.'
 144. ἄλλως ἡρήσατο, 'vowed to another purpose,' *i.e.* made a vow which looked for a different event.
 147. παρ' αὐτόθι, 'beside the very spot': cp. 13. 42.
 148. ἐς πηγάς, 'into the springs,' *i.e.* so that the blood should flow into them.
 151. ὀπάσαιμι, Opt. of *concession*, 'I may as well give,' 'I am ready to give,' § 30, 4.
 156. γάρ indicates that this clause gives the reason for the request which follows. This is again divided into two clauses γόοιο μὲν—, νῦν δ'—; the second of which is the important one. For the double Dat. σοὶ μύθοισι see on 1. 150.
 157. πείσονται, Plur., with the collective Noun λαός, cp. 15. 305.
 ἔστι καὶ ἄσαι, 'it is possible to be sated'; euphemism meaning that they have had enough.
 160. κήδεος, Adj., elsewhere κήδειος: so χρύσειος and χρύσεος, &c.
 οἳ τ' ἀγοί, sc. εἰσιν, 'those who are chiefs': cp. 8. 524 μῦθος δ' ὅς μὲν νῦν ὑγιής, εἰρημένος ἔστω, also 19. 43., 20. 500., 21. 353.
 163. κηδεμόνες, 'mourners,' those to whom he is κήδεος.
 164. ἔνθα καὶ ἔνθα, 'each way,' *i.e.* in length and breadth.
 167. ἄμφεπον, 'made ready,' cp. 7. 316 τὸν δέρον ἀμφί θ' ἔπον.
 169. δρατά, 'flayed' (δείρω).
 171. κλίνων, because the ἀμφιφορέυς was made with a pointed end, so that it could not stand upright.
 173. ἐννέα κ.τ.λ. This is in sense a subordinate clause = 'of the nine house-dogs which he had,' § 57.
 τραπέζης, cp. 22. 69.
 177. σιδήρεον, 'iron-like': the word unites the notions 'invincible' and 'unrelenting'; cp. 17. 424.
 νέμοιτο, 'consume,' as l. 182 πῶρ ἐσθίει.
 182. τοὺς, the Art. repeats νίεας: cp. 16. 56-58.
 184. ἀμφεπένοντο, 'were busy upon': said of fish, 21. 203.
 186. ῥοδόεντι, 'rose-scented': the statement of Pausanias (ix. 41, 7) that oil of roses served to keep wood from rotting is perhaps only a fiction suggested by this passage.
 187. ἀποδρύφου, 'scrape off the skin': the line recurs in 24. 21,

where it is connected with the dragging of Hector's body round the tomb. Here it is quite out of place: indeed there is nothing to show even what is the subject of the sentence.

190. **πρίν** can only mean 'before the burial of Hector'; but there is nothing in the context to suggest this.

191. **σκήλειε**, 'should parch up,' a form referred to **σκέλλω**, which however should give 1 Aor. **ἔσκειλα**.

192. **οὐδὲ ἑκαίετο**, 'was not like to burn.'

195. **Βορέη**, a spondee, as in 9. 5: we should probably read **Βορρέη**, cp. the Attic form **Βορρᾶς**.

198. **σεύαιτο**, 'should be stirred to burn,' started burning. So l. 210 **ὄρητε καήμεναι**.

200. **Ζεφύριοι ἔνδον**, like **Διὸς ἔνδον** (20. 13).

205. **οὐχ ἔδος**, 'it is not (a time) to sit,' see on 11. 648.

214. **ἵκανον ἀήμεναι**, 'came blowing': generally compared with **βῆ ἰέναι**, **ᾤρτο πέτεσθαι**, &c.: but in all these phrases the governing verb implies the *beginning* of motion. Perhaps we should read **ἀήμενοι**.

217. **ἄμυδις**, 'together,' *i. e.* both blowing on the same point.

ἔβαλλον, 'beat upon': lit. 'threw at,' as though the blasts were missiles. Others (as L. and S.) translate 'threw the burning embers together,' viz. by blowing from different sides.

219. **ἀμφικύπελλον**, 'two-handled,' see on 1. 584.

222. **παίδός** may be taken either with **ὀδύρεται** or with **ὀστέα**; so **ἐτάριοι** in l. 224.

226. **φῶς ἐρέων**, cp. Od. 13. 94 **ἔρχεται ἀγγέλλων φάος**.

230. Because the north and west winds come from Thrace, it has been argued that the poet's standpoint is the coast of Asia Minor. On the other hand, in this very passage the dawn is described as coming over the sea (l. 227 **ὑπεῖρ ἅλα κίδναται ἥως**), which therefore must lie to the eastward. We must either find some place which satisfies both conditions—such as the island of Chios—or else regard this class of arguments as in their nature indecisive.

232. **ἐπὶ ὄρουσεν**, 'fell upon him.'

233. **οἱ δ' ἄμφ' Ἀτρεΐωνα**, 'Agamemnon and those about him': see the note on 3. 146. This line is subordinate in sense to l. 234 (§ 57): 'when the other chiefs gathered round Agamemnon, their approach roused Achilles.'

237. **κατὰ σβέσατε**, 'quench,' Tmesis.

243. **φιάλη**, not a saucer-shaped vessel, as in later Greek, but a jar or urn (Helbig, p. 266).

244. **Ἄϊδι**, a locative Dat., § 38, 2, so that Hades is here used as the name of a *place*; see on 1. 3.

246. **ἐπιεικέα τοῖον**, 'just befitting': **τοῖον** in this use is not found elsewhere in the Iliad, but is common in the Odyssey.

247. *τιθήμεναι*, Inf. for the Imperative,—here the Third Person, for we cannot well take *Ἀχαιοί* as a Voc.

ἔμειο δεύτεροι, ‘behind me,’ after my death.

251. *βαθεία* is predicative, ‘had fallen (and lay) deep.’

254. = 18. 352.

255. *τορνώσαντο*, ‘rounded off.’

θεμέλια, ‘groundwork,’ ‘basement,’ cp. 12. 28. Mr. Leaf compares the description of the tomb of Alyattes, Hdt. 1. 93 *ἡ κρηπίς* (= *θεμέλια*) *μέν ἐστι λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς*.

257. *πάλιν κίον*, ‘moved away.’ It is unnecessary to take *κίον* as an Impf., ‘were going’ = ‘were about to go’; the line is evidently a piece of commonplace (cp. 24. 801).

258. *αὐτοῦ*, ‘where they were.’

ἀγῶνα, ‘assembly,’ see on 7. 298. The word denotes both the place of meeting and the audience.

262. *ποδώκεσιν* is not quite appropriate as an epithet of charioteers, *ἱππεῦσιν*. The Townley Schol. mentions the reading *ἵπποισιν*, which may be right.

263. *ἄγεσθαι*, ‘for the (winner) to take away.’

264. *ὠτώνεντα*, ‘furnished with handles’: the correct form, as Heyne pointed out, is *οὐατόνεντα*.

266. *ἀδμήτην*, the fact that the horse had not yet been worked enhanced its value: so the caldron is *ἄπυρος*, ‘innocent of the fire,’ and ‘white as at first’ (*αὐτῶς*).

269. The *τάλαντον* in Homer is of very much less value than in historical times; cp. 1. 751, where half a talent of gold is worth less than a fat ox.

270. *ἀμφίθετον*, ‘two-handled,’ see on 1. 584.

273. *δεδεγμένα*, ‘awaiting,’ § 26, 2.

274. *ἐπὶ ἄλλῳ*, ‘over another.’ *εἰ ἀεθλεύοιμεν*, Opt., § 30, 6.

275. *τὰ πρῶτα*, ‘the first prize,’ as 1. 538.

276. *περιβάλλετον*, ‘excel’: *βάλλω* in composition often has a very vague sense.

280. *τοίου γὰρ κ.τ.λ.*, ‘they have lost the fair renown of (having) so good a charioteer.’ We need not regard *κλέος ἡνιόχοιο* as a periphrasis like *βίη Πριάμοιο*.

283. *πενθείετον*, see § 8, B, 1.

284. *ἐρηρέδαται*, ‘rest on the ground,’ because they keep their heads sunk in grief. Cp. 19. 405 *ἤμυσε καρῆατι, πᾶσα δὲ χαίτη . . . οὐδας ἵκανε*.

285. *στέλλεσθε*, ‘make ready’ for the start.

287. *ταχέες*, predicative = ‘quickly.’

ἄγερθεν, ‘assembled,’ is the reading of the best MSS.: others have *ἔγερθεν*, which was read by Aristarchus, and has some support from *ὤρτο* in the following lines (288, 290, 293). See on 7. 434.

291. Τρωούς, 'of the breed of Tros,' see 5. 265 ff. The capture of the horses of Aeneas is told in 5. 432 ff.

295. τὴν Ἀγαμεμνονέην, the Art. of *contrast*, § 47, 2, *d*: 'Aethe—that one Agamemnon's—and (the other) his own.'

299. εὐρυχόρῳ, 'with wide dancing grounds.' Sicyon was under Agamemnon, hence Echeolus was bound to serve in the war.

300. ὃ γέ, Menelaus. ἰσχανόωσαν, 17. 572.

305. μυθεῖτ' εἰς ἀγαθά, 'spake to good purpose,' cp. 9. 102 εἰπεῖν εἰς ἀγαθόν.

φρονέων νοέοντι καὶ αὐτῷ, 'speaking with judgment to one who had understanding of his own.' So φρονέων in l. 343.

309. τέρματα, 'turning-point,' Lat. *meta*.

310. τ', probably for τοι, as 1. 170 σ' οἶω. But the reading is uncertain, the Syrian palimpsest having τῷ γ' οἶω.

311. ἀφάρτεροι, 'swifter.'

αὐτοί, 'the drivers.'

314. παρεκπροφύγησι, 'give you the go-by.' Mr. Paley remarks that the word seems borrowed from the language of racing.

317. ἐρεχθομένην, 'torn,' 'vexed.'

320. ἐπὶ πολλόν, 'over a wide space,' *i. e.* takes a wide turn.

ἐνθα καὶ ἔνθα, 'this way and that,' *i. e.* all round the *meta*.

321. ἵπποι δὲ κ.τ.λ. is generally taken as the apodosis: but this is unsatisfactory, since it merely carries on the description of the unskilful driver. Some take ὃς μὲν demonstratively, 'the one': but there is no parallel to this in Homer. Probably then the apodosis is ὃς μὲν κ.τ.λ. is intentionally left to be understood from the context: 'if a man lets his horses take a wide turn, and straggle about,—(you know what happens).' Thus the whole period will be of the common type seen in 1. 135 ἀλλ' εἰ μὲν—, εἰ δέ κε μὴ—, ἐγὼ δέ κεν—, with the difference that instead of the unexpressed consequent being εὖ ἔχει or the like, it is the opposite idea.

322. κέρδεα εἰδῆ, 'has artful devices in his mind,' εἰδέναι as 2. 213.

323. στρέφει ἐγγύθεν, the opposite of ἐπὶ πολλόν ἐλίσσεται.

324. ὅπως κ.τ.λ., 'just as he has pulled them straight from the outset with the ox-hide reins'; he sees at once the right course, draws the reins accordingly, and keeps the τέρμα steadily in view. τανύση describes the act of tightening the reins at starting, necessary to secure a steady course. Some take οὐδέ ἐ λήθει closely with ὅπως κ.τ.λ., translating 'he does not fail to see *how he must* stretch his horses.' But the point is, not that he pulled his horses straight at first, but that he keeps them straight till he rounds the turning-point. And it is better to take the phrase οὐδέ ἐ λήθει as a mere parenthesis: see on l. 649.

325. ἔχει ἀσφαλῶς, 'holds them in an unswerving course.'

τὸν προύχοντα, 'the one who is in front.'

326. σῆμα seems here to mean an object which Antilochus is to recognise by description, and which it will be useful for him to know.

327. ὅσον τ' ὄργυια, sc. ἐστί, 'to the length of a fathom.'

328. τὸ μὲν κ.τ.λ., a parenthetical clause: see on 20. 463.

329. ἐρηρέδαται, 'are set firm' (on the ground).

330. ξυνοχῆσιν, 'meeting,' place where tracks met: perhaps the two parallel tracks of the race-course are meant, but this is not made clear. ἱππόδρομος, a space suited for chariots.

331. σῆμα here means a tomb, 'monument.'

334. ἐγχρίμψας, lit. 'crushing (the chariot) hard against,' a natural hyperbole for 'driving as close as possible.' So ἐγχριμψήτω in l. 338. Cp. l. 381, where καταθέντε means only 'putting close.' Actual touching, as Nestor goes on to explain, would be fatal.

335. δίφρω, the body of the chariot, εὐπλέκτω, i.e. composed of plaited work of leather. This may refer either to the platform on which the driver stood (as Mr. Leaf thought, see his note on Il. 5. 727), or to the breastwork in front (Helbig, p. 102).

336. ἐπ' ἀριστερά, i.e. inwards. τοῖν, 'the pair': but Heyne's conj. τοῖον is very plausible, cp. l. 246. τόν, § 47, 2, d.

337. εἷξαι κ.τ.λ., 'slacken his reins.'

339. ἄκρον ἰκέσθαι, 'to reach the surface,' i.e. just to reach and no more. κύκλου, with πλήμνη.

340. ἐπαυρεῖν, 'to get hold of,' strike upon: used by a touch of irony of a weapon striking, II. 391.

343. πεφυλαγμένος, 'on your guard.' φρονέων as in l. 305.

345. ἔλῃσι, 'shall overtake.' οὐδὲ παρέλθῃ, 'or pass you.' The Subj. is used as in simple sentences with οὐ, § 29, 6.

346. εἴ κεν with Opt., § 34, 1, b: here κεν shows that the condition 'if you have passed the turning-point' still subsists.

348. The horses of Laomedon are the breed given to Tros, see 5. 265-269. ἐνθάδε γε = 'among those bred in Troy,' cp. 21. 279.

350. πείρατα, the final or essential points.

352. ἐν ἐβάλοντο, 'cast in.' A helmet was generally used, cp. 3. 316., 7. 176. The lot settled their places at the start.

358. Commentators are divided on the question whether μεταστοιχί means 'in rank, side by side,' or 'in file,' one behind the other. The latter view is the more natural, since μετά = 'after,' and στοῖχος in Attic means 'a file.' It also accounts more fully for the necessity of drawing lots (though this might be explained by the advantage of an *inside* place), and it suits the language of ll. 354-356 (esp. ὕστατος). Starting in file would of course be unfair, but might be necessary for want of room on the course. The line recurs in the foot-race, l. 757, where the excuse of want of room could not apply: accordingly Aristarchus rejected it there, as wrongly repeated from this place. On the whole

the notion of a narrow course, with not more than room to pass, answers best to the description of the race; see esp. ll. 419, 427.

359. σκοπόν, a watcher, 'umpire.'

361. μεμνέωτο, Opt. of μέμνημαι, apparently formed like the Attic τρυγῶμι from τρυγάω, &c. Analogy would lead us to expect either μεμνήτο (cp. 24. 745 μεμνήμην), or μέμνοιτο (cp. μέμνη). The umpire was to 'remember,' i.e. to observe and be able to report, which chariots duly passed the turning-point. δρόμους, 'the courses' of the several chariots: as to the Acc. with μέμνημαι see on 6. 151. The MSS. have δρόμον, 'the running': but δρόμους was read by Aristarchus.

362. ἵπποι, Dual, used distributively, see 16. 371.

363. ἱμάσιν, perhaps 'the reins.'

365. νόσφι νεῶν, 'away from the ships': the other end of the course was somewhere on the plain, cp. l. 374. The fortification round the camp is now forgotten.

373. πύματον δρόμον, 'the last part of the course.' It is a question whether the chariots had to go round the course more than once. The νύσσα was far off (l. 359), and nothing is said of a second turning-point, or of the number of 'laps.' Hence it is probable that the short ἵππόδρομος, with its double νύσσα, was a later arrangement. The change is one that would naturally be made in the interest of the spectators.

374. ἐπί with the Gen. expresses direction 'towards,' see on 3. 5.

375. τάθη δρόμος, 'the running was strained,' i.e. the speed was raised to the highest pitch: cp. l. 518.

376. ἔκφερον, apparently a technical word, 'drew away.'

379. ἐπιβησομένοι, Participle of the Homeric Aorist ἐπεβήσετο, see on 5. 46, 16. 343. It is generally explained as a Fut., 'about to mount.' But the Fut. Participle is not used in Homer except after verbs of motion (cp. the Latin Supine in -um). And in this place the expression 'seemed to have mounted' is only a little bolder than 'seemed to be about to mount.'

381. θέρμετο, Sing., with μετάφρενον as the important word.

καταθέντε, cp. l. 334.

382. ἀμφήριστον, 'a matter to dispute over': Virgil's *ambiguumve relinquat* (Aen. 5. 326).

387. ἐβλάφθησαν, see on 16. 331.

388. ἐλεφράμενος, 'playing a trick on,' governs Τυδείδην.

392. ἤξε, 'broke': the Homeric form is ἔαξε.

393. ἀμφὶς ὁδοῦ, 'apart in respect of their track.' For the Gen. cp. πρὸ ὁδοῦ ἐγένοντο, 'got forward on the way.'

398. πατρατρέφας, 'turning them aside,' 'making them swerve,' i.e. so as to pass the broken down chariot.

403. ἐμβητον, 'come on,' lit. step on. τιταίνεται, 'draw.'

408. καρπαλίμως, with κιχάνετε.

409. λείπεσθε, 'suffer yourselves to be left behind': see on 13. 110.

413. ἀποκηδήσαντε, 'having given up caring,' for want of an effort: the Dual because the horses are the main subject, though by using the First Person φερώμεθα, Antilochus associates himself with his team, in fact speaks as if he were part of it. On the same principle ἵππῳ in Homer = 'a chariot,' including the driver. Some explain the Dual of Antilochus and his team regarded as two parties: see on 5. 487. But this is very artificial, especially as Antilochus clearly means ἀποκηδήσαντε to refer to the horses only.

415. ταῦτα, explained by the Inf. παραδύμεναι: cp. 17. 406.

419. κοίλης, 'hollowed out,' sunk; as Hom. h. Cer. 177 κοίλην κατ' ἁμαξιτόν. The roads of a primitive country are apt to be of this character; and in winter to become mere water-courses.

420. ῥωχμός (ῥήγ-νυμι), 'a break.'

ἀλέν, 'confined': the winter flood, at some point where it had no sufficient outlet, had carried away part of the road.

421. ὁδοῖο is partitive, 'had broken away (part) from the road.'

βάθυνε, 'had let down,' caused it to sink.

422. ἀματροχίας, 'running abreast': Menelaus wished the chariots to keep to single file in the narrow place, and therefore was making no attempt to pass those in front. Antilochus, on the contrary, forced the pace, and got abreast of Menelaus, who then had to fall behind in order to avoid a collision in the dangerous narrow place.

424. ἐδίωκεν, 'pressed on.'

427. παρελάσσεις. This form is not Homeric: we should read either παρελάσσαις (with one good MS.), an Opt. to be understood in the concessive use, § 30, 4; or (with Schol. V) εὐρυτέρῃ παρελάσσαι, 'it will presently be broader for passing.'

428. ἄρματι, 'with the car.'

431. οὖρα, 'the range.'

κατωμαδιοῖο, 'thrown κατωμάδον' (15. 352), i.e. with the arm raised above the shoulder.

433. ἐπεδραμέτην, 'ran on,' i.e. ran ahead, gained.

ἡρώησαν, 'slackened,' see on 2. 179.

439. ὀλοώτερος, 'more mischievous,' cp. 22. 15.

440. ἔρρε, 'away!' ἔτυμον, Adv., 'truly.' φάμεν, Impf., 'we have been saying.'

441. οὐδ' ὥς, i.e. even though you have come in first.

444. φθήσονται καμόντα, 'will sooner be wearied out,' 'give way.'

445. ἀτέμβονται, 'are impaired in.'

450. ἵππους, 'a chariot,' - which proves to be Diomedes's.

452. τοῖο anticipates ὁμοκλητήρος, § 47, 2, α: we might translate 'and while he (or the man) was still far off, he heard the shouting

driver and recognised him.' We ought not to translate 'heard him shout,' which would be *ὁμοκλήσαντος*.

454. *ἄλλο τόσον*, see on 22. 322. *φοῖνιξ*, 'bay.'

459. *ἄλλοι*, 'other' than before. *παροίτεροι*, 'in front.'

460. *αὐτοῦ*, 'where they were,' = left behind.

461. *κεῖσε*, 'to that point,' viz. the *νύσσα*.

462. *τάς* is generally taken as a Relative, *νῦν δέ* being the apodosis; but this is not necessary: see on 1. 125.

πρῶτα, 'before,' opposed to *νῦν*: see on 2. 572., 9. 34.

περὶ τέρμα βαλούσας, 'rounding, taking the turn round, the post.'

Mr. Leaf thinks that this *τέρμα* must be the one at the starting-point, since 'at the distant *νύσσα* the horses could not be distinguishable.' If so, the *τέρμα* of the next sentence (l. 466) is a different one, which involves a somewhat harsh ambiguity. But Idomeneus does not need to distinguish the horses. If he followed them with his eye from the start he could tell which passed the *νύσσα* first.

468. *ἐξηρώσαν*, 'have swerved from the course,' see on 2. 179.

471. *Ἀργείοισιν*, here in the strict sense, of the city of Argos.

474. *λαβρέυει*, 'talk big': *λαβρός* is applied to a violent wind (2. 148), a swollen wave (15. 625), &c.

πάρος, 'beforehand,' i.e. before you are sure. For *αἱ δέ τ'* we should doubtless read *αἱ δ' ἔτ'* (cp. 22. 300).

476. Idomeneus was *μεσαιπόλιος* (13. 361), so that 'not the youngest' is a litotes, § 59.

480. *αὐταί*, 'the same,' 'the very horses.'

483. The *τε* seems to connect *ἄλλα δεύει* with the two preceding epithets, the sentence changing from the Vocative form to a finite verb (compare § 58, 1).

485. *περιδώμεθον*, 'let us wager': the only First Person Dual in Homer.

486. *ἴστορα*, 'witness.'

494. *ῥέξοι*, Opt., because the speaker is making a mere supposition, not looking forward to actual cases: cp. Od. 6. 286.

496. *οἱ δέ*, 'the men,' implied in *ἵππους*, 'chariots,' cp. l. 252.

500. *μάστι*, Dat. of a form *μάστις*: cp. *μήτι*, l. 315.

504. *ἐπέτρεχον*, 'ran behind.'

505. *ἐπισσώτρων*, with *γίγνετο*, 'no deep chariot rut was made (as the mark) of the tires': so rapidly the chariot skimmed over the dust.

510. *μάτησεν*, 'loitered.'

513. *ἔλυνεν ὑπό*, 'loosed from under' (the yoke).

515. *κέρδεσιν*, 'artful devices,' cp. 22. 247 (note).

517. *ἀφίσταται*, 'is separated from,' 'is clear of.'

518. *τιταινόμενος*, 'straining,' at the top of his speed, cp. 22. 23.

519. *τοῦ*, sc. the horse's. *ὁ δέ*, 'the wheel.'

521. **θέοντος** is Gen. absolute, 'as he courses'; or possibly it is governed by **ἄγχι**.

523. **τὰ πρῶτα**, 'the time before,' viz. when he first fell behind.

ἐς, 'up to,' as much as.

524. **ὀφέλλετο**, 'waxed great,' i.e. showed itself great: cp. our colloquial 'came out strong.'

527. Zenodotus read **ἡ ἀμφήριστον**, as in l. 382.

529. **δουρὸς ἐρώην**, 'a spear's throw': for the Acc. cp. 10. 357 **ἄπεσαν δουρηνέες**.

531. **ἡκιστος** (al. **ἡκιστος**), 'feeblest': the Positive is only found in the adverb **ἡκα**, 'faintly.'

533. **πρόσσοθεν**, 'before him': the word only occurs here.

536. **λοῖσθος**, predicative, 'is last to drive.'

538. **δεύτερα**, 'the second prize,' in apposition to **ἀέθλιον**.

542. **δίκη**, 'with a claim of right.' **δίκη**, 'the setting forth of right,' in the mouth of a suitor is only a *plea*, though in the mouth of a judge it becomes a decision.

546. **ῥέφειν**, 'he ought to have,'—his ill fortune must be taken to be his own fault.

547. **τῷ κ'**, 'in that case,' if he did that: cp. 19. 61. Most MSS. have **τό κεν**, but **τό** in this use means 'wherefore,' § 47, 3 *fin*.

551. **ἔπειτα**, i.e. after the prizes now won have been given.

558. **οἰκοθεν**, 'from my own store': cp. 7. 364.

559. **ἐπιδούναι**, 'to give besides,' into the bargain.

561. **χεύμα**, a casting. **ἀμφιδεδίνηται**, 'is carried round.'

568. **σκήπτρον**, as a sign that he was to speak, cp. 18. 505.

571. 'You have tarnished the fame of my prowess, and brought my horses to disaster.' **ἀρετή** is a general word for powers and accomplishments. In l. 578 (**ἀρετῇ τε βίῃ τε**) it is used to include 'rank' or 'position'; somewhat as we use 'quality': cp. 9. 498 (of the gods) **τῶν περ καὶ μείζων ἀρετῇ τιμὴ τε βίη τε**.

574. **ἐς μέσον**, 'in the middle,' i.e. as between both.

μηδ' ἐπ' ἀρωγῇ, 'not in view of aid,' not as partisans of either: cp. 18. 502 **ἀμφὶς ἀρωγοί**.

577. **ὅτι κ.τ.λ.** The second of the two clauses is the important one, the sense being 'because, *though* his horses are inferior, he is of higher rank himself.'

579. **δικάσω**, 'declare what is right,' make my claim: see on l. 542. **μ'**, for **μοι**.

580. **ιθεία**, 'justice' (sc. **δίκη**): cp. 18. 508 **δίκην ιθύντατα εἶποι**, also 16. 387 **οἱ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμistas**.

581. **ἡ θέμις ἐστί**, means that in such a case Menelaus is justified in demanding the oath.

583. **ἔχε** is the reading of the MSS. Editors before La Roche give

ἔχων, from Eustathius. The change to the finite verb is quite Homeric (§ 58, 1), and there is no difficulty in taking the clause αὐτὰρ—ἐλαυνες as a parenthesis.

587. ἄνσχεο, 'bear' (with me): cp. 1. 586 ἀνάσχεο κηδομένη περ.

588. πρότερος, 'elder,' cp. 15. 166 γενεῇ πρότερος.

589. νέου ἀνδρός, with τελέθουσι, lit. 'what manner of transgressions are brought about (in the transgressions) of a young man,' i.e. what kind of offences a young man is led to commit. The Gen. is used as often with γίγνεσθαι and similar verbs: see on l. 505.

590. νόος, 'his purpose': for the whole line cp. 10. 226.

592. καί, with ἄλλο μείζον: thus there is an asyndeton, 'the horse I won,—(nay) whatever else you should ask for,' &c.

595. ἐκ θυμοῦ, 'out of thy good-will,' the opposite of ἐνθύμος (Od. 13. 421): cp. 11. 1. 562 ἀπὸ θυμοῦ.

ἀλιτρός, 'a sinner,' with reference to the false oath which Antilochus would have had to make: hence the words amount to an indirect confession of being in the wrong. The drift of the speech is judicious evasion of the question whether he had won fairly or not. δαίμοσιν, 'with, in the sight of, the gods.'

598. ὡς εἰ τε ἔέρση, 'as the dew,' i.e. as the refreshing caused by it: cp. κόμαι χαρίτεσσιν ὁμοῖαι 17. 51.

602. ὑποείξομαι χωόμενος, 'will give way in,' i.e. from, my anger.

603. παρήγορος, 'hanging loose,' erratic, see on 7. 156.

ἁεσίφρων, cp. 20. 183.

604. νεοίη, a word which only occurs here, evidently means 'youthful temper.' The alliteration makes it likely that the words come from an old proverb.

607. ἀλλὰ σὺ γὰρ κ.τ.λ., 'but inasmuch as —': see on 13. 736.

615. τέτρατος ὡς ἔλασεν, 'fourth, even as he came in' (fourth).

621. αὐτῶς, 'without asking more,' for nothing.

627. Instead of the common formula πόδες καὶ χεῖρες, in apposition to γυῖα (as in l. 772, also 5. 122., 13. 75, &c.), the second word is turned into an independent sentence, § 58, 1.

628. ἐπαΐσσονται ἐλαφραί, 'pounce lightly on their mark.'

ῶμων, with ἀμφοτέρωθεν, 'on either side of my shoulders.'

631. Join βασιλῆος ἅεθλα, 'the prizes in honour of the king': so 1. 748 ἀέθλια οὐ ἐτάριοιο, and 22. 164 ἅεθλον ἀνδρὸς κατατεθνηῶτος.

635. ἀνέστη, as we say 'stood up to,' cp. l. 677.

638. οἷοισιν ἵπποισι, 'in the chariot-race only.' This implies that the list of contests—πύξ, πάλη, πόδεσσι, δουρί, ἵπποισι—is a complete one. They are the same as the contests enumerated by Achilles (11. 621, 622), and probably therefore formed the πένταθλον of the heroic age.

639. πλῆθει πρόσθε βαλόντες. These words can only mean 'getting

them in front by force of numbers,' sc. by being two against one: cp. 17. 330 πλήθει τε σφετέρω. The advantage which this gave them is described in ll. 641, 642.

ἀγασσάμενοι, 'roused to emulation,' put on their mettle: cp. 7. 41 οἱ δέ κ' ἀγασσάμενοι κ.τ.λ., where it means 'piqued by the challenge.' The word may express simple wonder, as in the formula μῦθον ἀγασσάμενοι, or indignation—the feeling that 'this is too much.'

640. οὔνεκα must mean 'because' (not 'wherefore,' as La R.). The sense seems to be that the sons of Actor were roused to a last effort because the greatest prize still remained (αὐτόθι = not carried off by Nestor). But the line is weak and obscure.

641. ἔμπεδον, i.e. undisturbed by having to use the whip.

648. ἐνήμεος, cp. 17. 204.

649. τιμῆς is generally construed with σέ λήθω, regarded as λανθάνη; but this (as Mr. Leaf observes) does violence to the Greek. Moreover, οὐδέ σε λήθω simply repeats μέμνησαι in a negative form, and a clause of the kind is generally a mere parenthesis. It is better to explain τιμῆς by the attraction of the following Relative: see the examples given on 6. 396. esp. Od. 8. 74. ῆς may be analogous to the Gen. of *price* (so Hentze). Some explain it as attracted to the antecedent τιμῆς, but this attraction is not Homeric.

654. ταλαεργόν, 'sturdy worker'; not exactly 'enduring work,' which would be ταλάεργος (proparox.).

655. ἀδμητήν, see on l. 266.

660. ἀνασχομένω, 'raising,' sc. their hands, cp. 22. 34.

661. καμμονίην, cp. 22. 257.

670. ἐπιδύομαι, cp. 17. 142. The sense is, 'if I am inferior in battle, is not that all the more reason why I should be superior in boxing?'

675. οἳ κε ἐξοίσουσιν, 'who shall in the case intended,' = 'in order that they shall.'

679. ὅς, viz. Mecisteus. δεδουπότος Οἰδιπόδαο, 'when Oedipus had fallen': cp. the formula δουπήσεν δὲ πεσών, also 13. 426 αὐτὸς δουπήσαι ἀμύνων λοιγὸν Ἀχαιοῖς, where δουπήσαι is = 'to fall in battle': and so probably here. It has been thought that δεδουπότος refers to some special incident of the death of Oedipus; but this seems unlikely. It is clear that the story of his blindness, &c. is unknown to Homer.

680. ἐς τάφον, with ἦλθε, 'came for the funeral rites.'

683. παρακάββαλε should mean 'laid ready to his hand,' as in l. 127.

684. ἱμάντας, thongs wound about the hand.

688. χρόμαδος, 'grinding' of teeth.

690. παπτήναντα, 'when he peered out.' The Aor. must refer to a particular occasion or act which gave his antagonist a chance.

691. αὐτοῦ, 'where he stood'; he could not even stagger back.

692. ὑπὸ φρικός, 'at the coming of the ripple': see on 7. 63, 64. ὑπὸ is used vaguely of conditions or accompaniment. Βορέω, 'of,' *i.e.* raised by, the north wind: cp. 7. 63.

ἀναπάλλεται, 'tosses itself,' 'leaps up': cp. 21. 126.

693. θὶν' ἐν φυκιόεντι, 'on a beach full of sea-weed,' *i.e.* in the shoal water along the beach. The point of the simile is the leap in the air, followed by sudden disappearance.

698. ἀλλοφρονέοντα, 'wandering in mind': cp. the use of ἄλλως = 'idly' (Od. 14. 124), and ἀλλότριος (Od. 20. 347: also Lat. *aliena mens*).

701. δεικνύμενος, 'offering,' inviting them to contend for it.

702. ἐμπυριβήτην, 'made to stand (lit. stride) over the fire.'

703. ἐνὶ σφίσι, 'to each other,' when they saw it produced.

705. τεσσαράβοιον, 'worth four oxen'; but in the Odyssey (1. 431) a female slave is worth twenty oxen. It is natural that captives should be cheap in time of war: but after due allowance has been made for this, the difference points to a considerable change of circumstances.

707. πειρήσεσθον, Dual: only one pair of wrestlers was admitted.

709. κέρδεα εἰδώς, cp. 1. 322.

712. ἀμείβοντες, 'rafters,' like wrestlers because locked together above, and leaning towards each other.

714. τετρίγει, 'creaked,' with the strain upon them.

720. ἔχεν, 'held firm.'

721. ἀνιάζον, 'began to vex,' 'try the patience of.' There was an ancient variant ἔνκνήμιδες Ἀχαιοί, with which ἀνιάζον must be Intrans., with the meaning 'grew impatient.'

725. ἀνάειρε, Impf., 'proceeded to lift.'

δόλου, 'the trick' to be used in the circumstances: explained by the next words κόψ' κ.τ.λ. For the asyndeton, see on 5. 805, 819.

726. κώληπα, 'the hollow of the knee,' which Ulysses on being lifted struck with his heel, and so brought Ajax down.

728. θεεὺντό τε θάμβησάν τε = θεώμενοι ἐθάμβησαν.

730. οὐδέ τ' ἄειρεν should probably be οὐδ' ἔτ' ἄειρεν.

731. ἐν δὲ γόνυ γνάμψεν, 'bent in his (Ajax's) knee.'

735. ἐρείδεσθον, 'strive,' lit. press against each other. There is also a reading ἐρίζεσθον, 'contend.' τρίβεσθε, 'let yourselves be worn out.'

743. Σιδόνες, distinguished from Φοίνικες: the latter, who are not elsewhere mentioned in the Iliad, are always the sailors or merchants who bring the works of art; while Σιδόνες Σιδονίη, &c. is the name of the nation that produced them (Il. 6. 290, 291).

745. στήσαν, 'landed,' as Od. 19. 188 στήσε δ' ἐν Ἀμνισῷ, sc. νῆα.

746. υἱός, Gen. with ὦνον, 'the price, ransom, for —.'

748. ἀέθλιον, read ἀέθλια, cp. Od. 21. 4.

757. Rejected by Aristarchus, see on 1. 358.

758. ἀπὸ νύσσης, 'from the starting-point.' Here (as in Od. 8. 121, where the words recur) there is no mention of a turning-post, which is the meaning of νύσσα in ll. 332, 338. τέτατο δρόμος, 'the running was at their highest speed': cp. l. 374 ἄψ ἐφ' ἁλὸς . . . τάθη δρόμος.

759. ἔκφερε, 'drew ahead,' cp. l. 376.

761. στήθεός ἐστι, sc. ἄγχι. The loom was vertical: the κανόνες, horizontal rods, to which the lower ends of the threads of the warp (μίτος) were attached. The weaver had to stand close to the warp in order to pass the spool (πηνίον) across it (Leaf *a. l.*).

764. ἴχνια, 'the footsteps' of Ajax. πάρος κόνιν ἀμφιχυθῆναι, 'before the dust (raised by Ajax) had time to rise and cover him' (Ulysses).

767. μάλα, with σπεύδοντι, 'when (already) striving right well.'

768. πύματον δρόμον, as in l. 371.

769. ὃν κατὰ θυμόν, *i. e.* to himself: see on 6. 524.

773. ἐπαΐεσθαι, 'to rush at, pounce on': the best MSS. have the Aor. ἐπαΐξασθαι, but μέλλω in this sense takes the Fut. Inf.

777. ἐν, with πλήτο.

778. ὥς ἦλθε φθάμενος, like l. 615 τέτρατος ὥς ἔλασεν.

787. ἔτι καὶ νῦν, 'even to this day,' *i. e.* it is no fable.

791. ὠμογέροντα, 'in green (*i. e.* early) old age.'

792. ἐριδῆσασθαι, 'to rival,' a form only found here.

Ἀχαιοῖς, with ἀργαλέον, 'hard for the Greeks to contend' (with Ulysses). The sense is that *though* Ulysses is beginning to be an old man, he is still swifter of foot than all except Achilles.

798-883. The three contests which follow,—the duel in armour, the throwing of the σόλος, and the archery,—seem to be later additions: see the note on l. 638. The language is generally weak, and several of the incidents are very confused and improbable.

804. This line appears to have been wanting in the text of Aristarchus, though it is necessary to the construction of the sentence.

805. φθῆσιν ὀρεξάμενος, 'shall be first to reach'; with an Acc. χροῖα, as in 16. 314, 322.

806. διὰ τ' ἔντεα καὶ μέλαν αἶμα, 'passing through armour and dark blood': a phrase which properly belongs to a description of walking over a field of battle (10. 298, 469).

807. The Thracian sword appears unexpectedly here after the armour of Sarpedon has been announced as the prize (ll. 798-800). For Thrace as a place from which swords come, cp. 13. 577.

809. ξυνήϊα elsewhere (1. 124) is the 'common stock' of the army. Here it must mean that the arms (of Sarpedon) were to be held in common by the two combatants.

810. The offer of a feast to the combatants is also a singularity of this contest.

813-816. The language is somewhat awkwardly adapted from 3.

340-343, and 6. 120, 121. Thus the pointless ἀμφοτέρω is substituted for ἀμφοτέρων (6. 120), which there means 'the two armies.'

821. κῦρε, 'was like to reach.'

822. The assembly declares them equal, but Achilles gives the prize to Diomede.

826. αὐτοχόωνον seems to mean 'just as it left the melting-pot,' *i. e.* not wrought. Contrary to the rule observed in the other contests, it is the only prize.

832-835. The general sense evidently is that the σόλος will furnish iron for the needs of his shepherds and ploughmen for five years. The language however is obscure. In l. 832 οἱ must mean the winner, but this is not given in the context. ἀπόπροθι, 'far off,' viz. in the country, cp. Od. 4. 757. It is not clear what difference the distance of the lands would make: perhaps it is meant that a city would furnish implements ready made. ἔξει χρεώμενος, 'will have and use,' 'will keep in use.' In the last clause, οὐ μὲν κ.τ.λ., the negative goes with ἀτεμβόμενος, 'it will not be for lack of iron that your shepherd or ploughman will go to the town.' παρίξει, either 'he' (the owner) or 'it' (the σόλος) will furnish &c.

840. γέλασαν κ.τ.λ., implies a *bad* throw; but it is unlike Homer to leave this unexpressed.

843. The language is taken from Od. 8. 189, 192, where σήματα means marks put to show the distance thrown by the several competitors.

847. ἀγώνος, probably 'the assemblage,' as elsewhere.

851. ἡμιπέλεκκα, single axes, the πέλεκυς being double.

855. For the change to *oratio recta* see on 4. 303 (where as in this place it follows the word ἀνώγει). There is no other example of a speech beginning in the middle of a line.

857. The offer of a prize for cutting the string seems absurd. Such an incident is only intelligible as a surprise, giving an opportunity for the feat of hitting the bird as it flies away. Virgil tells the story in this way, see Aen. 5. 485 ff.

863. ἠπείλησεν, 'vowed,' so in l. 872. This sense of the word is not found elsewhere.

868. παρείθη, 'fell loose,' from παρίημι.

870. χειρός, sc. of Teucer: with the reading in the text we must assume that there was only one bow, which the competitors used in turn. But the ancients were divided on this point. The Massilian edition read ἐπεθήκατ' οὔστὸν | τόξῳ· ἐν γὰρ χερσὶν ἔχεν, κ.τ.λ., which allows Meriones to have his own bow, as well as his own arrow. Other variants are given in the Scholia.

871. ὥς ἔθυνεν, generally taken to mean 'while Teucer was aiming' (so Hentze and Leaf): but this use of ὥς is strange, and the change of

subject very harsh. Schol. B. gives *ἕως ἴθουνεν*, which removes the first of these objections: but *ἕως* scanned as a monosyllable is doubtful. If *ὥς ἴθουνεν* is right we must adopt a reading which allows each hero to have his own bow, and then explain *ἔχεν πάλαι ὥς ἴθουνεν*, 'was holding it ready as he had directed it,' *i.e.* had placed it aright, and was keeping it so. For this use of *ὥς* cp. l. 324 *ὅπως τὸ πρῶτον τανύσῃ* (with the note); also 24. 27 *ἔχον ὥς σφιν πρῶτον ἀπήχθετο*. The alternative is to read *ὥς ἰθύνουι*, with Voss and others.

879. *σὺν λίαςθεν*, 'sank together,' collapsed.

πυκνά, 'close,' not predicative, but an ordinary epithet of plumage.

880. *ἀπ' αὐτοῦ*, 'from where he stood,' cp. 16. 117. The story is still very confused: the arrow passing through the bird, the return of the bird to settle on the mast, the arrow falling at the feet of Meriones—all the incidents are pointless as well as improbable.

886. *ῥήμονες*, 'throwers' of the spear.

890. *ἴδμεν γάρ*, 'as we know,' see on 13. 736.

897. *δίδου*, Impf., cp. 6. 192, and see § 27.

BOOK XXIV.

THE subject of the twenty-fourth book is the ransoming of the body of Hector (*λύτρα Ἑκτορος*) and his burial. The story is told as follows:—

After the funeral games are over, Achilles continues to outrage the body of Hector. The gods are offended, and desire that the body should be given back for burial. Thetis is sent for, and bears the message to her son (ll. 1–140).

Zeus sends Iris to Priam, to bid him go to the Greek camp and ransom the body. Hecuba in vain seeks to prevent him from going. He calls upon his sons to get ready a wagon, and load the ransom upon it. After due libation and prayer, Priam and his herald Idæus set out (ll. 141–328).

Hermes is sent by Zeus to conduct Priam on his way. He appears in the form of a Myrmidon soldier, and guides Priam past the sentinels, and so to Achilles (ll. 329–467).

Then follows the scene in the tent of Achilles. Priam makes his appeal: Achilles is moved to pity, and consents to accept the ransom. After placing the body of Hector on the wagon he presses Priam to eat meat, and makes ready a sleeping-place for him. Priam asks for a truce, for the burial, which Achilles grants (ll. 468–676).

Hermes comes to warn Priam to return, and guides him as far as the ford of the Scamander. He is first seen by Cassandra: then met by the

Trojans at the gate. The body is placed on a bier, and due lamentation performed, led by Andromache, Hecuba, and Helen. Then follows the burial (Il. 677-804).

The relation of the twenty-fourth book to the rest of the Iliad has already been touched upon in discussing the twenty-third book (p. 397). The main difficulty, it was pointed out, lies in the parallelism of the two books, each of which seems to bring the poem to a close in its own way; and the most obvious inference is that both books are later additions. If, again, the twenty-third book is pronounced to be post-Homeric—for which there seemed to be considerable ground—it becomes still more difficult to maintain the genuineness of the twenty-fourth. For it is unlikely that the burial of Hector would be described at length if the burial of Patroclus had been passed over in silence. On the other hand, the incidents of the book, especially the meeting in the tent of Achilles, and the reconciliation brought about between Achilles and Priam, are pre-eminently fitted for the closing scene of the Iliad. On this point we may quote the judgment of a great poet. Writing to a friend, Shelley says: 'I congratulate you on your conquest of the Iliad. You must have been astonished at the perpetually increasing magnificence of the last seven books. Homer there truly begins to be himself. The battle of the Scamander, the funeral of Patroclus, and the high and solemn close of the whole bloody tale in tenderness and inexpressible sorrow, are wrought in a manner incomparable with anything of the same kind' (*Letters from Italy*, xlv). In the face of such testimony can we say that the book in which this climax is reached, in which the last remaining discords of the Iliad are dissolved in chivalrous pity and respect,—is not the work of the original poet, but of some Homerid or rhapsodist?

The discussion of a critical question of this kind raises several issues, which it is well to keep distinct. First, can the poem have come to an end at an earlier point, such as the death of Hector, or the burial of Patroclus? Again, is there anything that may have led some later poet to feel the need of a more satisfactory conclusion? And finally, are there any traces in the incidents, or in the style and language, which bear out such a supposition? On the first of these questions something has been already said (p. 397). The victory of Achilles, with the complete revenge which he takes for his friend, must have left little for the ordinary Greek hearer of the Iliad to desire. That Patroclus should have a splendid funeral was a necessity in Greek eyes: but the poet has taken pains to show that this was the first thought of the conqueror (Il. 22. 385-390: see the remarks on p. 385). What then gave rise to the sequel which we have in the two last books? In the case of book XXIII,

the answer is easy. The author of that book has merely drawn out the suggestion of the passage of book XXII just quoted. He has shown us in detail what we already knew. But the twenty-fourth book does much more than this. It redresses a wrong to which the poet has so far shown himself indifferent, namely the savage and unjust treatment of Hector. And with the atonement offered to a noble enemy it raises our thoughts, for a time at least, above the fierce passions of the moment, and even above the strife of Greek and Trojan. The bereavement of Priam, the loss of Patroclus, the impending fate of Achilles himself, are seen in their profound tragic meaning, as examples of the infinite sadness of human things. *Sunt lacrymæ rerum, et mentem mortalia tangunt.* In all this are we to recognise the hand of a 'Homerid,' or is it here that Homer—in Shelley's words—truly begins to be himself?

The problem is really an ethical one. To a Greek of the age of Pericles, as to a modern reader, the whole conduct of Achilles towards his fallen enemy must have seemed barbarous and inexcusable. The atonement now made comes in lame and ineffectual fashion, like the Prayers of the ninth book, to repair the wrong that has been done. But of this view of the matter the twenty-second book shows no trace. The outrage done to the body of Hector, and the refusal of funeral rites, are related without any apparent suspicion that they are a blot on the character of the hero. The moral superiority of Hector, as has been already observed (p. 384), does not seem to attract the sympathy of the poet. In the twenty-fourth a different spirit prevails. The gods are offended by the cruelty of Achilles, and oblige him to give up the body of Hector for burial. There is room, therefore, for the conjecture that the story of the 'Ransoming of Hector' really represents a sensible advance upon the very elementary morality of the Homeric times, and reflects rather the feeling of an age in which mutilation of an enemy was no longer approved, and the duty of granting a truce for the burial of the slain was taking its place in Hellenic religion,—an age, moreover, in which the civic virtues of a Hector would be sure of sympathy.

The main incident of the book—the expedition of Priam into the camp of the enemy—cannot have been suggested by anything in the preceding books, and indeed is unlike the manner of the Iliad. But the framework of the narrative shows traces of imitation. The periods of twelve days (l. 31), and nine days (l. 784) remind us of similar periods in the first book (l. 107, 493, and l. 53). The account of Achilles dragging Hector about the funeral pyre is a repetition of the treatment described in the twenty-second book. The laments put into the mouth of Hecuba, Andromache and Helen, are too like those of the same book (22. 430 ff., 477 ff.). At the same time we find characters and *motifs* that do not belong to the Iliad. Such are, the part played by Hermes as 'guide of men,'—a function which he has in the Odyssey: the prominence

of Cassandra (ll. 699 ff.): the twenty years that are said (l. 765) to have elapsed since the Rape of Helen (implying an interval of ten years before the beginning of the Trojan war): the mention of Niobe (ll. 602-617), of the Judgment of Paris (ll. 29, 30), of Troilus (l. 257), of the Μοῖραι (in the plural number, l. 49). The prayer for a sign (ll. 292 ff.) has parallels in the Odyssey, not in the Iliad. Some of these passages may be interpolated (see the notes on ll. 29-30, 614-617, 720-723): but taken together they point to a somewhat different date.

The language of the twenty-fourth book shows many coincidences with that of the Odyssey. We may note especially the number of lines and half-lines which do not occur elsewhere in the Iliad, but in the Odyssey have a fixed or conventional character.

1. 8. ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων (three times in the Odyssey).

29. ὅτε οἱ μίσσανλον ἵκοντο (Od. 10. 435).

33. σχέτλιοί ἐστε, θεοί, δηλήμονες (Od. 5. 118).

38. καὶ ἐπὶ κτέρεια κτερίσαιεν (three times in Od.).

56. εἴη κεν καὶ τοῦτο (Od. 15. 435).

73. ὁμῶς νύκτας τε καὶ ἡμαρ (four times in Od.).

99. μάκαρες θεοὶ αἰὲν ἔόντες (four times in Od.).

124. ἐντύνοντ' ἄριστον (Od. 16. 2).

189, 266. ἄμαξαν ἐντροχον ἡμιονεῖην (Od. 6. 72).

200. ὥς φάτο, κῶκυσεν δὲ (Od. 2. 361).

211. ἀπάνευθε τοκήων (Od. 9. 36).

230-231, = Od. 24. 276-277.

256, 494. Τροίη ἐν εὐρείῃ (three times in Od.).

774. ἐνὶ Τροίῃ εὐρείῃ (three times in Od.).

262. ἀρνῶν ἢ δ' ἐρίφων (three times in Od.).

283. ἀγχίμολον δέ σφ' ἦλθε (five times in Od.; ἀ. δέ οἱ ἦλθε is a formula of the Iliad).

309. δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἢ δ' ἐλεεινόν (Od. 6. 327).

320. οἱ δὲ ἰδόντες

γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη (Od. 15. 163-164).

323. ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου (three times in Od.).

333. αἶψα δ' ἄρ' Ἑρμείαν νῖδον φίλον ἀντίον ἠῦδα (Od. 5. 28).

339-345, = Od. 5. 43-49: ll. 340-342 also = Od. i. 96-98.

348. πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη (Od. 10. 279).

353. φάτο φώνησέν τε (Od. 4. 370 ἔπος φ. φ. τ.).

369. ἀνδρ' ἀπαμύνασθαι ὅτε τις πρότερος χαλεπήνη (twice in Od.: a variation on Il. 19. 183 ἀνδρ' ἀπαρέσσασθαι ὅτε κ.τ.λ.).

376. δέμας καὶ εἶδος ἀγητός (Od. 14. 177).

382. ἀνδρας ἐς ἀλλοδαπούς (twice in Od.).

407. ἀληθείην κατάλεξον (six times in Od.).

476. ἔσθων καὶ πίνων (twice in Od.).

484. ἐς ἀλλήλους δὲ ἴδοντο (Od. 18. 320).

633. ἐς ἀλλήλους ὀρώοντες (Od. 20. 373).

492. (ἀπὸ) Τροίηθεν ἰόντα (three times in Od.).

507. ὡς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὤρσε γόοιο (Od. 4. 113).

546. πλούτῳ τε καὶ νιάσι (Od. 14. 206).

567. ρεῖα μετοχλίσσειε (Od. 23. 188).

588. ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἥδ' ἐ χιτῶνα (twice in Od.).

597. ἕξετο δ' ἐν κλισίῳ (Od. 4. 136).

604. ἐξ μὲν θυγατέρες, ἐξ δ' υἱέες ἡβώντες (Od. 10. 6).

633. αὐτὰρ ἐπεὶ τάρπησαν (three times in Od.).

635, 636, = Od. 4. 294-295., 23. 254-255.

644-647, = Od. 4. 297-300., 7. 336-339 : 1. 647 also = Od. 22. 497.

673. οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο (Od. 4. 302).

749. φίλος ἦσθα θεοῖσιν (Od. 24. 92).

759. οἷς ἀγανοῖς βελέεσσιν ἐποیحόμενος κατέπεφνε (five times in Od.).

765-766, = Od. 19. 222-223., 24. 310.

802. (δαίνυντ') ἐρικυδέα δαῖτα (four times in Od.).

The most noticeable words common to this book and the Odyssey are, *πρῆξις*, *ἀνάρσιος*, *δηλήμων*, *ἀεικείη*, *λύσις*, *γονή* (offspring), *ἐξεσίη*, *αἰσυνμητήρ*, *τετράκυκλος*, *θυοσκόος*, *πείρινς*, *φωριαμός*, *ἐνδυκέως* (also 23. 90), *φαεσίμβροτος*, *ἔυσκοπος*, *πανδαμάτωρ*, also *δαίφρων* 'prudent'; the verb *ἀγαπάω*; and the phrases *γλανκῶπις* *κούρη* (of Athene), *ἀγκὰς* *ἐλόντα*, *μελεῖστί* *ταμών*, *ἄντιτα* *ἔργα*, *ἀμείβετο* *μύθῳ*. To these have to be added some peculiarities of grammar, such as the use of the *defining* Article (ll. 388, 801, also in books X and XXIII, see p. 399); *ἐπί* c. Acc. of *extent*, without a verb of motion (ll. 202, 535, cp. 10. 213); *διὰ* *νύκτα* (l. 363); *ἐν* with abstract words (l. 568, see *H. G.* § 220); the Opt. in the First Person with *κεν* (l. 664); and, in respect of metre, the neglect of 'Position' (ll. 324, 795), the toleration of Hiatus (*H. G.* § 382), and *τέως* (ο in l. 658): also the formula *ἀλλ' ἄγε μοι τόδε εἰπέ* (ll. 197. 656, so 10. 384. 405, and four times in the Od.). On the whole the weight of argument seems to be in favour of the opinion that the twenty-fourth book is somewhat later than the bulk of the Iliad, and was designed to furnish a conclusion in harmony with the feeling of a more advanced civilisation than that which the original poet represented.

1. ἕκαστοι, Plur. meaning 'each company.'

2. ἰέναι, Inf. of consequence, as in βῆ δ' ἰέναι, πέμπε νέεσθαι, &c.

3. ὕπνου, as well as δόρποιο, is governed by μέδοντο, the Inf. τάρπημεναι being expegetical, 'to take pleasure therein.'

6. ἀνδροτήτα, see on 16. 857.

7. ἡδ' ὀπόσα κ.τ.λ., sc. 'remembering,' understood out of ποθέων by a kind of Zeugma.

8. **ποτόλειμους**, cpexegetic of **ὄποσα** : cp. Od. 8. 182 πολλὰ γὰρ ἔτλην, ἀνδρῶν τε ποτόλειμους κ.τ.λ. Thus **πείρων** is added with reference to κύματα only : 'and grievous waves which he passed through.'

13. **λήθεσκειν**, *i.e.* the dawn found him watching for it : being the time when he dragged Hector round the tomb.

15. **δέ** marks the apodosis, as the change to the Indic. **δησάσκειτο** shows. **ἔλκεσθαι**, 'for being dragged,' that he might be dragged.

18. **τοίῳ**, governed by **χροῖ**. The construction **ἀπέχειν τινί τι** is found in Od. 20. 263, where however the Dat. is a Personal Pronoun.

20. **πάντα**, Masc., sc. **Πάτροκλον**.

22. **μενεαίνων**, 'in his rage' : the usual meaning of **μένος** is rather 'spirit,' eagerness to fight.

27. **ἔχον**, Intrans., 'they kept on being.'

28. **ἄτης**, so Aristarchus read, others **ἀρχῆς**, 'the beginning made by Paris.' There is a similar doubt as to the reading in 3. 100 and 6. 356.

29. **νείκεσσε**, 'flouted.' Lines 25-30 were rejected by Aristarchus. There is no other trace in Homer of the 'judgment of Paris,' and the reference to it in ll. 27-30 is vague and indirect, unlike the manner of Homer.

31. **ἐκ τοίῳ** does not refer to any event given in the context, but means 'from the time when all this began.' *i.e.* the death of Hector. Cp. 1. 493.

35. **νέκυν περ**, 'even dead'—much less to bring him back alive.

οὐκ ἔτλητε, 'you had not the heart,' *i.e.* resolution : meaning that they yielded to mere caprice.

38. **ἐπὶ κτέρεια κτερίσαιεν**, lit. 'burn his favourite possessions over him,' hence generally 'perform due funeral rites.'

41. **ἄγρια οἶδεν**, cp. 2. 213 (with the note).

42. **ὅς τ' ἐπεὶ ἄρ κ.τ.λ.** The sentence is not finished : cp. 17. 658 ὅς τ' ἐπεὶ ἄρ κε κάμησι κ.τ.λ., also 8. 230 ἄς ὑπὸτ' ἐν Λήμνῳ κενεαυχέες ἡγοράσθε.

45. This line was rejected by Aristarchus. It occurs in Hesiod, Op. 318, where it is more in place. The **αἰδῶς** which does harm cannot be thought of here.

46. **μέλλει**, see on 18. 362.

47. **ὁμογάστριον**, *i.e.* whole brother. Instances of half-brothers, the sons of different mothers, are frequent in Homer.

48. **κλαύσας**, 'having performed the lamentation' : **μεθέηκεν**, 'he leaves it alone,' puts it from him.

49. **τλητόν**, Act. in sense, 'able to endure.' **μοῖραι**, the Plur. of this personification is only found here. Cp. the **κατακλώθες**, Od. 7. 197.

52. **κάλλιον**, Comparative used as 19. 56 ἄρειον.

53. **μή** with the First Person expresses warning : 'see that we are not provoked to indignation.'

54. 'Senseless earth,' viz. the dead body.

56. εἴη κεν, 'may stand good,' 'may be as thou sayest.'

57. εἰ . . . θήσετε, 'if you (gods) mean to give like honour to Achilles and Hector.' Note the change to the Plur.

58. μαζόν, in apposition to γυναῖκα, as the part to the whole.

65. ἀποσκύδμαινε, 'quarrel utterly': ἀπό as in ἀπομηνίω (see on 2. 772).

68. ἡμάρτανε δώρων, 'failed in gifts,' neglected to offer them.

71. κλέψαι ἐάσομεν, 'we will give up taking by stealth.'

81. κέρας, explained by the scholiasts as a sheath of horn placed behind the hook, to prevent the fish biting through the line: cp. Od. 12.

253. ἐμβεβαυῖα, 'set upon,' 'fastened into.' The piece of lead is added to make the hook sink. See the postscript, p. 432.

88. ἀφθιτα, 'unfading,' that cannot come to nought.

96. λιάζετο, 'gave way,' made room for them: cp. 13. 29 γηθοσύνη δὲ θάλασσα δίστατο.

97. ἐξαναβάσαι, 'mounting (the beach) out of (the sea).'

102. εὐφρηνε, 'gladdened her,' gave her welcome.

ὥρεξε, 'reached it to her,' gave it back to her.

106. τοῦ, Art. as a Rel., with Antecedent understood: cp. 20. 21 ἔγνωσ . . . ὦν ἕνεκα ξυνέγειρα.

111. αἰδῶ καὶ φιλόττητα τεήν, 'reverence and love towards thee.' Cp. αἰδοῖός τε φίλος τε (Od. 5. 88), and similar phrases.

118. ἰόντ', for ἰόντα, Acc. before the Inf. λύσασθαι: cp. 15. 116.

124. ἄριστον, in Attic with ᾱ: hence perhaps we should read ἐντύνοντ' ἄριστον.

131. βέη, see on 15. 194.

139. τῇδ' εἴη ὅς κ.τ.λ. The Opt. is concessive: 'he may be here who may bring the ransom and take away the dead,' i. e. 'I am content to see some one come with ransom,' &c. τῇδε = 'here,' as 17. 512. For the form of the sentence cp. 14. 107 νῦν δ' εἴη ὅς . . . ἐνίσποι. Most commentators put a colon at τῇδ' εἴη, making ὅς ἄποινα φέροι subordinate to ἄγοιτο; but this is harsh and un-Homeric.

149. κήρυξ τίς οἱ ἔπειτο, the exception is introduced with an Asyndeton: 'let none other go with him, (only) a herald may follow,' &c.

154. ὅς ἄξει, originally ὅς *f* ἄξει, as in l. 183 ὅς σ' ἄξει.

160. ἐνοπήν, generally of battle-cry.

163. ἐντυπᾶς, 'closely,' lit. 'beating himself into' the cloak. For the form of the Adverb cp. ἀγάς. The common explanation is, 'so that the form (τύπος) of the body showed through the garment.' But this implies a use of τύπος which is not to be traced in Homer, and indeed is due to familiarity with the later art of coining money.

165. καταμήσατο, 'scraped up': cp. ἐπαμήσατο, of collecting leaves (Od. 5. 482).

172. *κακὸν ὀσσομένη*, 'boding evil.' τόδε, § 37, 1.

190. *περίρθη*, a basket which formed the body of the waggon.

192. *κέδρινον*, pannelled with cedar. *γλήνεα*, see on 8. 164.

202. *ἔκλειο*, for *ἐκλέεο*, cp. *ἀποαίρεο* (I. 275), *μυθεῖαι* (Od. 2. 202), &c.

ἐπί c. Acc. of *extent over* is not generally used in the Iliad except with a verb of *motion*: cp. 10. 213., 23. 742.

206. *αἰρήσει καὶ ἐσόψεται*, an apparent *ὑστερον πρότερον*, the more important being placed first: = 'shall catch thee coming within his sight.' Cp. 21. 537.

207. 'The man is bloodthirsty and faithless, he will not pity thee,' a paratactic way of saying 'he is *so* bloodthirsty and faithless *that* he' &c.

ῶμησης, elsewhere of animals of prey.

208. *ἀνευθεν*, 'in absence,' as 22. 88 *ἀνευθε δέ σε μέγα νῶϊν κ.τ.λ.*, cp. also 22. 508 *νόσφι τοκήων*.

209. *τῷ δ' ὥς ποθι κ.τ.λ.* The sentence is unfinished in form: 'even as it was fated that he should be the prey of dogs, (so it has come to pass).' The commentators make *ὥς* demonstrative: but this is less satisfactory.

213. *τότ' ἂν τιτά*. The best MSS. have *ἄντιτα* (as Od. 17. 51), but the *ἂν* can hardly be omitted here.

216. *ἀλεωρῆς*, 'shrinking aside,' cp. 13. 436 *οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι*. Elsewhere it is used of things that *protect* (12. 57., 15. 533).

219. *ὄρνις κακός*, 'a bird (*i.e.* a sign) of ill omen.'

223. On the combination *νῦν δὲ—γάρ* see on 12. 326.

226. *κατακτείνειε*, Opt. of concession, 'I am content that he should slay.'

230. *ἄπλοῖδας*, 'single'; opposed to *δίπλας* 3. 126., 22. 441).

235. *ἔξείσιν*, 'on a message' (*ἐξίημι*); Acc. § 37, 1.

239. For *ἐλεγχές* we should probably read *ἐλέγχεα* (as 2. 235, &c.): see on l. 354.

241. *ὀνόσασθε*, 'have you complained?' *i.e.* have you not thought it (sorrow) enough?

242. *ὀλέσαι*, with *ἄλγε' ἔδωκεν*, 'the grief of losing.'

243. *ῥήτεροι ἐναιρέμεν*, personal construction (as in English), 'easier to slay.'

250. *βοὴν ἀγαθόν*, treated as a single word.

260. *ἐλέγχεα πάντα*, 'all reproaches,' *i.e.* none that is not a living reproach. The Art. is used to mark the contrast to *τοὺς μὲν κ.τ.λ.*

262. *ἐπιδήμιοι*, 'among your own people,' instead of robbing strangers (*ἀλλοδαποί*, Od. 3. 74).

267. *καλὴν πρωτοπαγέα*, cp. 5. 194 *δίφροι καλοὶ πρωτοπαγεῖς*.

269. The yoke (*ζυγόν*) is *ὀμφαλόεν*, *i.e.* furnished with an *ὀμφαλός*, a knob or boss in the middle, and has *οἴηκες*, probably hooks or rings for the reins to pass through.

270. **ζυγόδεσμον**, 'the yoke-fastening,' the cord or thong which attached the yoke to the end of the pole.

272. **πέξη**, apparently the wedge-shaped head in which, according to Helbig (p. 150, ed. 2), the pole usually ended.

The **κρίκος** was a ring attached to the middle of the yoke, and the **ἕστωρ** a peg near the end of the pole. The yoke was got into its place on the pole by slipping the ring over the peg, and was then secured by the **ζυγόδεσμον**, which also passed round (and was kept in place by) the **ὀμφαλός** of the yoke.

274. **ἐξείης κατέδησαν**. These words must be intended to explain what was done with the rest of the nine cubits of **ζυγόδεσμον**. Mr. Leaf conjectured that the end was fastened to the body of the waggon, serving as a stay for the pole, **ἐξείης** being a corruption of the word for the part to which it was attached. This view is adopted by Helbig, who observes that the pole of an ancient carriage was very liable to break, so that in the case of a waggon intended for a heavy load some such additional strength must have been needed.

· **ὑπὸ γλωχίνα**, 'passing under a hook': Acc. § 42, 3.

281. **ζευγνύσθην**, Mid. 'were yoking their horses.'

285. **ὄφρα λείψαντε κιοίτην**, = 'that they might pour a libation before going.'

294. **δεξιόν** is predicative: '(ask for) one to appear on the right.'

296. **οὐ** after **εἰ** is not uncommon in Homer: see on 15. 162.

304. **χέρνιβον**, the basin into which the water for hand-washing (**χέρνιψ**) was poured; elsewhere called **λέβης** (Od. 1. 137, &c.).

πρόχουον, the vessel *from* which the water was poured.

315. **τελειότατον**, the surest to bring fulfilment, cp. 8. 247.

316. **μόρφνον θηρητήρα**, 'the dark one, the hunter'; cp. 21. 252 **μέλανος τοῦ θηρητήρος**.

περκνόν, another word for dark colour (Od. 7. 126).

318. **κληῖσι**, 'with bolts.' The best MSS. have **ἐϋκλήϊς**, the reading of Aristarchus; but **ἐν κληῖσ'** was also ancient, and is more Homeric.

325. **δαίφρων**, 'prudent': elsewhere in the Iliad **δαίφρων** is applied to warriors.

326. **ἵπποι**, the verb is understood out of **ἔλκον ἀπήνην**, 1. 324.

329. **πόλιος κατέβαν**, 'had gone down from the city.'

333. The use of **Hermes** as the messenger of **Zeus** is not elsewhere found in the Iliad, but is regular in the Odyssey. This line recurs in Od. 5. 28.

335. **ἑταιρίσσαι**, 'to serve as **ἑταῖρος**.'

ὧς κ' ἐθέλησθα, 'whom it pleases thee to hear': Dat. used of a god, cp. 16. 516.

338. **Πηλεϊωνάδε**, the only instance of this **-δε** with the name of a person. We might have had the Gen., as in **Ἀϊδόςδε**. For the Acc. cp. 23. 36 **εἰς Ἀγαμέμνονα**, 'to A.'s tent.'

339-345, = Od. 5. 43-49 : ll. 340-342 also = Od. 1. 96-98.

347. αἰσυμνητῆρι, 'a prince': so Aristarchus. The word occurs in Od. 8. 258 in the form αἰσυμνήται, apparently = 'stewards of games.' Some of the best MSS. read αἰσυνητῆρι, which is supported by the proper name Αἰσνήτης.

348. πρῶτον ὑπηνήτη, 'bearded newly.'

354. φραδέος, Nom. φραδής, 'watchful,' one of the very few instances in Homer of a simple Adj. in -ής : cp. l. 239, also 4. 235 (ψευδέσσι).

355. διαρραίσεσθαι, 'will be dashed in pieces.'

356. ἐφ' ἵππων, 'on our chariot,' leaving the mule-waggon.

ἔπειτα, 'if not, then': see on l. 743.

358. σὺν χύτο, Tmesis. γέροντι, a 'true' Dat., § 38, 1.

360. αὐτός, of his own motion, without being entreated.

367. ὀνείατα, 'goodly things,' elsewhere only used of a feast.

τίς ἂν δὴ τοι νόος εἴη; 'what would be your device for escape?'

368. οὔτε—δέ. The second clause would regularly be οὔτε οὗτος, but is changed to a distinct sentence : cp. 7. 433.

369. ἀπαμύνασθαι, Inf. of consequence with νέος and γέρον : 'you and your companion are too old to defend yourselves.' But the construction is harsh, and the mention of a quarrel ὅτε τις πρότερος χαλεπήνη does not fit the context very well, and may have come from Od. 16. 71 αὐτὸς μὲν νέος εἰμὶ καὶ οὐ πω χερσὶ πέποιθα ἄνδρ' κ.τ.λ. = 21. 132-133).

370. οὐδέν, adverbial, 'in nought.'

376. αἴσιον, 'of good omen.' οἶος—ὅτι τοιοῦτος, 'in that thou art so noble in form and feature.'

377. In sense μακάρων is the predicate, and the clause is subordinate: 'so that they are happy that call thee son.'

382. ἵνα μίμνη, 'where they shall remain,' in order that there they may remain.

385. μάχης ἐπεδύετ' Ἀχαιῶν, 'fell short in fighting, failed to keep up battle, with the Greeks.'

For the Gen. Ἀχαιῶν cp. 11. 542 Αἶαντος δ' ἀλέεινε μάχην : and for ἐπεδύετο cp. 13. 310 δεύεσθαι πολέμοιο, and 17. 342 μάχης ἄρα πολλὸν ἐδέεο.

388. ὥς after a question gives the ground for asking it: 'who can you be that you so' &c.

τὸν οἶτον, defining Art., cp. 20. 147., 23. 257, 465.

390. εἶρεαι, 'dost ask about': see on 6. 151.

400. τῶν μέτα, a post-Homeric construction, cp. 13. 700. Possibly τῶν is a partitive gen.: 'of them I was chosen by lot to follow hither.'

402. θήσονται μάχην, 'will bring on a battle': cp. 17. 158 πόγον καὶ δῆρην ἐθεντο.

403. οἶδε καθήμενοι, 'sitting still here': so l. 412 κείνος 'yonder.'

404. Join ἵσχειν πολέμου, 'to stay from war.'
413. αὐτως, 'the same as ever,' 'unchanging.'
417. ἀκηδέστως, cp. 21. 123 ἀκηδέες (of fish devouring the slain).
419. αἶμα is Acc.: 'he is washed clean of blood.'
420. σὺν μέμυκεν, Tmesis, 'have closed their lips.'
421. ὄσσα, cognate Acc., cp. 5. 361 ἔλκος ὃ με βροτὸς οὐτάσεν ἀνήρ.
425. διδοῦναι, one of the very few instances of the Pres. Inf. of a Verb in -μι in Homer.
426. εἴ ποτ' ἔην γε has the force of confirming what is being said: 'if he lived—as he did (*i.e.* as surely as he lived), he did not forget.' See on 3. 180.
430. The δέ shows that πέμψον δέ με is subordinate: 'deliver me by conducting me,' &c.
434. παρέξ Ἀχιλλῆα, 'past Achilles,' without regarding him.
437. καί κε. The sentence makes a kind of fresh beginning here: hence the pleonasm of κε after ἄν.
439. ὀνοσσάμενος μαχέσασαιτο, 'quarrel by making light,' *i.e.* begin a quarrel by saying something slighting. The Aorists express coincident acts.
440. ἀναΐξας, 'rushing up on to (the chariot).'
- 443-445. The apodosis to ἄλλ' ὅτε δὴ κ.τ.λ. begins (in sense at least) at l. 445 τοῖσι δ' ἐφ' ὕπνον κ.τ.λ., since the connexion is, 'when they reached the walls, where the sentinels were busy with their supper, Hermes put them to sleep.' The stop at πονέοντο should be a comma (not a colon, as in most editions).
448. ἄλλ' ὅτε δὴ κ.τ.λ. The apodosis is at l. 457 δὴ ῥα κ.τ.λ.
451. ὄροφον, 'reeds,' a kind so called from the use to which they were put in thatching (ἐρέφω).
454. ἐπιρρήσσεσκον, 'were wont to push home': for ῥήσω, see on 18. 571.
457. ῥῖξε, contracted form, only found here.
464. ἀγαπαζέμεν, 'greet,' hob-nob with: θεόν is subject.
467. τέκεος, Neoptolemus, see 19. 326. σὺν ὀρίνης, Tmesis.
473. τῷ, the Art. is used with Numerals where a distinction is made, § 47, 2, a.
474. Αὐτομέδων τε καὶ Ἀλκιμος, 19. 392.
476. ἔτι καὶ κ.τ.λ., added to explain νέον δ' ἀπέληγεν ἔδωδης: hence the asyndeton.
480. If ἄτη here means something which is the consequence of blood-guiltiness, we must understand it either of *madness* or of the *external* consequences, such as the exile of the manslayer. Neither alternative is satisfactory. The word ἄτη in Homer always implies an act of folly or blindness—not simple misfortune; and the notion of madness following on bloodshedding is not to be traced in Homeric times. Probably,

therefore, the reference is to the *ἄτη* which brought about the manslaughter, the clause *ὥς ὅτ' ἄν κ.τ.λ.* meaning 'as when a man through *ἄτη* has shed blood.' In any case the point of the comparison does not lie in the *ἄτη*, but in the sudden appearance of the exile in the house to which he comes as a suppliant.

It is unnecessary to suppose that the manslayer of this passage comes for purification, which is a post-Homeric idea. We may compare the cases of Phoenix (Il. 9. 478 ff.), and Patroclus (Il. 23. 85 ff.).

487. *τηλίκου ὥς περ ἐγών*, = *ἡλίκος εἰμὶ ἐγώ*: cp. Od. 16. 208 *ἦ τέ με τοῖον ἔθηκεν ὅπως ἐθέλει*. On the phrase *ἐπὶ γῆραος οὐδῶ* see 22. 60.

489. *ἄρῃν*, see on 14. 485.

493. *ἐπεὶ τέκον κ.τ.λ.* This clause is subordinate in sense to *τῶν δ' οὐ τίνα κ.τ.λ.*: the two paratactic clauses being = 'since of the sons born to me in Troy none is left.'

498. *τῶν μὲν πολλῶν*, 'of them, many as they were.' For the Art. cp. Od. 2. 58 (= 17. 537) *τὰ δὲ πολλὰ κατάνεται*, 17. 457., 22. 273.

499. *αὐτοὺς*, 'the men' (in the city): cp. Od. 9. 40 *πόλιν ἔπραθον ὤλεσα δ' αὐτοὺς*: also Od. 10. 26 *νῆάς τε καὶ αὐτοὺς*.

503. *αὐτόν*, '(me) on my own behalf': 'have respect for the gods, and pity for the suppliant on his own account.'

507. *πατρός γόοιο*, 'wailing for his father,' § 39, 1.

515. *χειρὸς ἀνίστη*, 'raised him by the hand.'

522. *ἔμπης* refers forward to *ἄχνύμενοι*, 'still amid all our grief.'

524. *πρήξις*, 'result,' 'profit': a word common in the Odyssey.

526. *ἄχνυμένοις*, so the best MSS.; the Acc. *ἄχνυμένους* would be more regular, since it goes closely with the Inf. *ζῶειν*: see on 13. 56.

527. *πίθοι*, large jars, used for wine (Od. 2. 340). The good and evil are spoken of as if they were kinds of wine: cp. *ἁμμίξας*.

ἐν Διὸς οὔδει, 'on the floor,' viz. of the palace of Zeus.

528. *κακῶν, ἕτερος δὲ ἰάων*, = *ἕτερος μὲν κακῶν, ἕτερος δὲ ἰάων*, 'one of ills, the other of blessings.' Cp. 22. 157 *παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων*: also 7. 418 *νέκνυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην*.

531. *τῶν λυγρῶν*, 'miserable things,' 'wretchedness'; Art. of contrast to 'good things,' § 47, 2, *d*.

532. *βοῦβρωστις*, 'vast hunger,' appetite on the scale of an ox; *βου-* expressing what is out of proportion, as in the later word *βουλιμία*.

535. *ἐπ' ἀνθρώπους*, see on l. 202.

538. *ἐπί*, with *θήκε*, 'made for him,' assigned as his lot: cp. 6. 357 *οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μῶρον*, also 21. 110.

539. *κρείοντων*, 'ruling,' 'to be rulers.'

540. *παναώριον*, 'of all untimely fate': *ἄωρος* (Od. 12. 89).

543. *ἀκούομεν*, = 'know by hearing,' see on 14. 125.

544. *ἄνω ἐντὸς ἑρργει*, lit. 'confines upwards,' i. e. to the north, = forms the southern boundary. For the use of *ἐέργω* of marking a limit see on

2. 617, 845., 12. 201. It is probable that Lesbos was then occupied by Phoenicians, the name *Μάκαρ* representing the Phoenician Melkart.

545. *καθύπερθε*, 'from above,' *i.e.* to the north: cp. *Od.* 3. 170 *καθύπερθε Χίοιο*, of passing to the N. Strictly speaking, Phrygia is to the E. and N.E., the Hellespont to the N.W. *ἄνω*, 'upwards' and *καθύπερθε*, 'from above,' are naturally used of bounding in opposite directions.

546. *τῶν*, 'of these,' *i.e.* of all within these limits. The Gen. with *κεκάσθαι*, 'to excel,' is not elsewhere found in Homer.

548. Achilles uses general words—'fighting and slaying of men'—in order to avoid directly speaking of the death of Hector.

551. *κακὸν ἄλλο πάθησθα*, euphemism, like *πάσχειν τι*—'to die.' Some put a colon before *πρίν*, and suppose the clause to be paratactic: 'sooner you will suffer another evil': cp. 1. 29.

554. *κῆται*, see on 19. 32. *ἀκηδής*, 'uncared for.' The word is not restricted to funeral rites, though these are chiefly intended here.

557. *ἔασας*, 'hast left me alone,' spared me: see on l. 569. The ancient grammarians who give this interpretation cannot have found l. 558 in their text: and the line is wanting in good MSS. For the force of *πρῶτον*, 'once for all' cp. 13. 285., 15. 75, 297.

560. *νοέω*, of purpose, as in the Substantive *νόος*.

563. *σέ γινγνώσκω, ὅττι κ.τ.λ.*='I know that a god has brought you,' &c., *σέ* being *Acc. de quo*, § 37, 7.

567. *μετοχλίσσειε*, lit. 'shift with a lever,' hoist back: the phrase recurs in *Od.* 23. 188.

568. *ἐν ἄλγεσι*. The use of *ἐν* with an abstract word is rare in the *Iliad*: cp. 10. 245, 279 *ἐν πάντεσσι πύνοισι*.

569. *ἐνὶ κλισίῃσιν ἑάσω*, 'suffer in my tent,' spare as under my protection: cp. *Od.* 4. 743 *σὺ μὲν ἄρ' με κατάκτανε νηλεὶ χαλκῷ, ἧ ἔα ἐν μεγάρῳ*.

570. *Διὸς ἐφετμάς*, not any special commands, but generally the will of Zeus as the protector of the suppliant (*ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε*, *Od.* 9. 270).

572. *οἴκοιο*, viz. the tent: Gen. with *θύραζε*.

576. *ὑπὸ ζυγόφιν*, Gen., 'from under the yoke.'

581. *πυκάσας* is the important word: 'that he might shroud the dead body before giving it.'

584. *οὐκ ἐρύσαιτο*, after *μή*, because equivalent to a single positive notion, 'allow to break out.' *ἐρύομαι* here has the sense usually found only in the form *ἐρύκω*.

586. *ἀλίτῃται*, the Subj. can hardly be defended: see on 14. 165., 24. 655. We should probably read *ἀλίτῳιτο*, with hiatus due to the imitation of l. 570 *Διὸς δ' ἀλίτωμαι ἐφετμάς*: cp. 13. 22.

594. *οὐ ἀεικέα*, a litotes, § 59.

595. *ἀποδάσσομαι*, Subj. 'will give a share,' probably in the shape of offerings at his tomb, as in the case of *κτέρεα*.

598. τοίχου, 'by the other wall,' Gen. of *place*, cp. 9. 219.

601. ἄγων, 'when you bring him' (to the city).

608. ἡ δ' αὐτὴ γείνατο πολλούς, in sense subordinate to φῆ: 'while she herself was the mother of many.'

610. ἐν φόνῳ, 'in their blood,' untended.

611. The meaning seems to be that the people who sought to bury the slain were turned into stone by Zeus. There may be a play on *λαός* and *λάας*.

614-617. These lines have been rejected by many critics, ancient and modern. The connexion of the story is certainly not clear. Niobe is not one of the *λαοί* who were turned into stone; for it was after this that she 'remembered to eat meat.' The last line, however, (*λίθος περ ἐοῦσα*) assumes that that change had come about, though it does not tell us how or why. The Niobe of this passage is usually identified with a figure which has been discovered near Magnesia, cut in relief on the steep side of Mt. Sipylus. The ancient local tradition seems to have found the Homeric Niobe in some natural formation of the rock which at a certain distance presented the appearance of a weeping woman (see Mr. Ramsay's article in the *J. H. S.* vol. iii. pp. 61-64).

615. εὐνάς, apparently = 'abodes': but there is nothing to show what natural objects are intended by the phrase.

616. Ἀχελῳῶν, a common name for a river, but not otherwise known in the neighbourhood of Mt. Sipylus.

ἐρρώσαντο, 'pass swiftly,' 'speed,' viz. in the dance: cp. Hes. Th. 8. The tense is difficult to explain, as the gnomic Aor. is not in place here.

617. θεῶν ἐκ, 'from the gods,' by divine intervention: cp. 5. 64.

630. ἄντα, lit. 'facing,' hence 'by comparison': cp. 21. 332.

632. τε is placed after ὄψιν because the chief ideas coupled are ὄψις and μῦθος: the Participles *εισορόων* and *ἀκοίω* are subordinate.

640. χόρτοισι, 'walled-in spaces' Lat. *hortus*: cp. 11. 774.

644. δέμνια, 'bed-steads.'

646. ἔσασθαι, 'to put on,' 'to cover them with' *ἐννυμι*.

647. δάος, Sing., 'each with a torch': cp. 18. 594.

649. ἐπικερτομέων, 'taunting,' is out of place here.

651. οἱ τε refers to βουλευφόρος, 'a counsellor of those who.'

655. καὶ κεν . . γίνηται, Subj. perhaps to express the certainty of the consequence, § 29, 4. But some MSS. have γένοιτο.

658. ὄφρα κ.τ.λ. depends upon εἰπέ in l. 656.

661. ὦδε refers forward, 'as I shall say.'

662. γάρ gives the reason for the following sentence: cp. 1. 123.

663. ἀξέμεν, § 9, 3. δεδίασιν, the only example of *δέδια* in Homer.

664-666. The Opt. in the First Person with *κεν* expresses willingness. This usage is common in the *Odyssey*. On the form *δαινῦτο* see on 16. 99.

673. προδόμῳ, the regular sleeping place for guests: cp. *Od.* 4. 302.

681. *ἱερούς*, cp. 10. 56 *φυλάκων ἱερὸν τέλος*.

683. *οἶον εὔδεις*, 'to see how you sleep': *οἶον* as in 13. 633.

684. *εἶασεν*, 'has left thee unharmed,' cp. l. 557.

686. *ζωοῦ*, in contrast to ransom for the *dead* Hector. *δοῖεν*, 'may give,' *i.e.* may have to give.

687. *τοί*, Art. marking the contrast with Hector.

696. *ἔλων*, Impf. of a form *ἐλάω*, found in the Inf. *ἐλάαν* (in the phrase *μάστιξεν δ' ἐλάαν*, &c.), also Od. 10. 83. *οἰμωγῇ*, 'with wailing,' Instrum. Dative, in the comitative sense, § 38, 3.

699. Note the paratactic form: 'no one knew them beforehand; but Cassandra . . .,' = 'no one knew them sooner than did Cassandra, who' &c. Cp. 16. 62., 18. 403-405., 19. 306-308.

701. *ἄστυβοώτην*, cp. *καλήτορα* (l. 577). The proper form would be *ἄστυβοήτης*.

702. *ἐφ' ἡμιόνων*, 'on the mule-carriage': cp. *ἐφ' ἵππων* = 'in a chariot.'

705. *εἰ ποτε καὶ . . . χαίρετε*, 'as surely as once you rejoiced': cp. the phrase *εἰ ποτ' ἔην γε* (l. 426, with the note).

706. *δήμῳ*, 'land' or 'district,' in contrast to *πόλις*.

708. *ἀάσχετον*, see on 5. 892.

711. *τιλλέσθην*, 'mourned,' lit. 'tore their hair in mourning for.'

712. *ἀπτόμεναι κεφαλῆς*, cp. l. 724.

716. Join *εἵξατε οὐρεῦσι*, 'make way for the mules,' *μοι* being *Dat. ethicus*, 'for me.'

719. *δῶματα*, governed by the *εἰς* of *εἰσάγαγον*.

721. *αἰοιδὴν θρήνεον*, Cognate Acc., 'bewailed in a song of lamentation.'

722. *οἱ μὲν δὴ* may be added after the Relative *οἳ τε*, to mark the contrast with the following *ἐπὶ δὲ στενάχοντο γυναῖκες*. But such an addition is very strange, and it seems probable that a line is wanting after l. 721. By *γυναῖκες* are meant Andromache, Hecuba, &c.; cp. l. 710.

725. *ἀπὸ ὤλεο*, 'hast perished from,' *i.e.* by perishing hast been taken from. More commonly *αἰών*, 'life,' is said to be taken from the man: cp. 19. 27 *ἐκ δ' αἰὼν πέφεται*, 'is taken by slaying,' 16. 453 *ἔπην δὴ τὸν γε λῖπην ψυχὴν τε καὶ αἰών*.

729. *αὐτήν*, 'itself,' as well as the wives and children (l. 730).

730. *ἔχες*, 'didst uphold,' 'keep safe': in allusion to the name *Ἐκτωρ*. Cp. 5. 473 *ἄτερ λαῶν πόλιν ἐξέμεν*.

733. *ἀεικέα*, 'menial,' unworthy of thy birth.

734. *πρό*, 'for,' or perhaps 'in the sight of': in either sense the use of the Preposition is un-Homeric.

735. *ὄλεθρον*, Acc. of the sum or result of the sentence: cp. 4. 28.

According to the story told by later poets (probably suggested by this passage) Astyanax was thrown from the wall of Troy by Neoptolemus.

741. *ἄρητόν*, see on 17. 37.

744. *πυκινόν*, 'sound,' 'wise'; lit. 'firm, tight.'

749. *ζῶός περ*, in contrast to *ἐν θανάτοίῳ περ αἴσῃ*. The Dat. *μοι* is ethical: 'I had in you a son dear to the gods.'

751. The main argument introduced by *γάρ* is given in ll. 757-759: 'for,—though Achilles sold my other sons into slavery, and though he dragged you round the tomb of Patroclus,—yet now you are laid fresh and sweet in the halls.'

753. *ἀμιχθαλόεσσαν*, probably 'steaming, smoking,' the island of Lemnos being volcanic. The root *migh* (*ὀμίχλη*, Sanser. *megha*, 'cloud,' &c.) might give a Noun *ἀμίχθαλος*, 'steam'; cp. *αἶθαλος, κονίσαλος*.

757. *πρόσφατος*, 'freshly slain.' It is difficult to see how the word acquired this meaning: perhaps it is = *πρὸς τῷ φόνῳ* (or *ταῖς φοναῖς* 'close to the slaying,' cp. l. 610 *κέατ' ἐν φόνῳ*, 'lay in their blood': also Hdt. 9. 76 *ἐν τῇσι φονῇσι ἐόντας*, = 'red-handed.'

765. *ἑικοστὸν ἔτος*. Taken strictly this implies an interval of ten years before the Trojan war began, of which there is no other trace in the *Iliad*.

767. *ἀσύφηλον*, 'insulting,' cp. 9. 647.

768. *εἰ ἐνίπτοι*, the only instance in Homer of *εἰ* with an Opt. used of the past, in the iterative sense.

769. *δαίρων*, scanned as a spondee. Perhaps we should read *δαφρῶν* (a form related to *δαίρων* as *πατρῶν* to *πατέρων*, &c.).

775. *πεφρίκασι*, 'hold me in horror,' § 26.

776. *ἀπείρων*, 'boundless,' properly an epithet of *δῆμος*, 'land' (l. 706), but retained in spite of the transference to the sense of 'people of the land.'

778. *ἄξετε*, Aor. Imper., § 9, 3.

779. *πυκινόν*, 'closely packed,' in close ranks.

780. *ἐπέτελλε . . . μὴ πημανεῖν*, 'enjoined (with the assurance that he would not attack.'

789. *ἔγρετο*, 'was roused,' mustered: see on 7. 434.

791 ff. repeat 23. 237 ff.

795. *λάρνακα*, 'coffin': cp. 23. 253 where we hear of a golden *φιάλη* used for this purpose.

801. = 23. 257.

802. Join *εὖ δαίνυντο*, 'they duly held feast.'

On 24. 80-82 (*postscript*).

The main difficulty in the ancient explanation of this passage is the prominence given to the **κέρας**, which is spoken of as if it were the chief feature of the fisherman's apparatus. So in Od. 12. 251-253 :—

ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκεϊ ράβδῳ
 ἰχθύσι τοῖς δλίγοισι δόλον κατὰ εἴδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο.

The question naturally suggests itself, whether the **κέρας** might not be the hook itself, made, like so many utensils of primitive times, from the horn of an animal. On this point Mr. E. B. Tylor writes to the editor as follows: 'Fish-hooks of horn are in fact known in pre-historic Europe, but are scarce and very clumsy. After looking into the matter I am disposed to think that the Scholiast knew what he was about, and that the old Greeks really used a horn guard where the modern pike-fisher only has his line bound, to prevent the fish from biting it through. Such a horn guard, however, if used then, would probably last on in use, anglers being highly conservative, and I shall look out for it.'

Since this was written Mr. C. E. Haskins (*Journal of Philology*, xix. 240) has made the very probable suggestion that the **κέρας** was an artificial bait of horn, probably shaped like a small fish, with hooks of χαλκός fastened to it, and used by being thrown out, allowed to sink (a *μολυβδοαίνη* being inserted in it), and then drawn rapidly through the water. Such baits, he tells us, are still in use.

INDEX TO THE NOTES.

Accent, 16. 827.

Accusative, 19. 299., 21. 258., 23. 29., 24. 338.

terminus ad quam, 21. 40.

de quo, 13. 275, 352., 14. 342., 18. 601., 20. 311., 24. 563.

of the *part* affected, 13. 424, 473., 14. 113, 126, 474., 15. 228., 16. 312., 19. 27, 169., 21. 186, 305., 22. 461.

of the *result* of a sentence, 15. 744., 19. 262., 24. 735.

of space, 23. 529.

Cognate, 13. 623., 15. 33, 612., 22. 29; see also 19. 299., 21. 258., 23. 29., 24. 235, 421, 721.

with Verbs of *knowing*, &c., 23. 361., 24. 390.

Double, 16. 59, 207, 667., 17. 187., 18. 345; **Triple**, 21. 123.

See also **Infinitive**.

Adverbs:

Neut. Sing., 13. 185., 14. 249., 15. 167, 240, 628., 17. 19., 18. 128., 19. 17, 195., 20. 30, 78., 21. 240., 22. 241, 256, 322, 494., 23. 110, 440, 454., 24. 370. See also **δ, τό**.

Neut. Plur., 13. 158., 15. 13., 16. 609., 22. 491.

Fem. Sing., 17. 294.

in *-δον*, 13. 152, 204., 15. 22, 505, 556., 23. 431, 469.

in *-δην*, 13. 315, 516, 584., 16. 304., 17. 599., 21. 364., 22. 476.

in *-δε*, 16. 697., 24. 338.

in *-θεν*, 15. 489., 20. 120.

in *-ας*, 24. 163.

αἰδώς, 13. 121., 15. 129., 21. 74., 24. 111.

ἀκούω, 14. 125., 20. 204., 24. 543.

ἀμφί, 16. 517., 17. 83, 290, 499, 573., 18. 414., 22. 134.

in **Composition**, 15. 391., 16. 777., 18. 528 (*Tmesis*), 23. 97, 159.

c. **Dat.**, 13. 612, 704., 15. 587., 17. 268., 18. 231, 344., 22. 443., 23. 30, 88.

c. **Gen.**, 16. 825.

c. **Acc.**, 15. 301., 20. 152, 404., 23. 233.

ἀμφίς, 13. 345., 14. 123., 15. 709., 18. 519., 21. 162., 22. 117., 23. 393.

ἄν (irregular), 13. 285., 15. 80, 209., 19. 375.

ἀνά, 14. 80., 21. 303., 22. 452.

Anacoluthon:

sentence interrupted and resumed, 13. 197, 434, 689., 14. 409., 15. 630., 16. 401., 17. 309, 617, 658., 18. 101., 20. 463.

second of two clauses changed, 16. 227, 321., 18. 473.

change to **Sing.**, 16. 265.

See also **Apodosis**, omission of.

ἄνευ, 13. 556.

ἀντί, 21. 75

Aorist:

of a *single* action, 13. 597., 16. 756., 17. 272., 19. 229., 22. 463., 23. 690.

- of *completion*, 14. 95., 17. 173., 20. 306; *ἐπλετο*, 14. 337., 15. 227., 22. 281.
- in *questions*, 20. 179., 21. 561.
- Gnomic, 16. 352., 24. 48, 616.
- Inf., 13. 667., 15. 602., 22. 235: of *past* time, 14. 455., 17. 28.
- Part., 13. 38, 545., 15. 575., 18. 60.
- „ „ of coincident action, 13. 395, 512, 597., 14. 225., 16. 474., 20. 161., 24. 439.
- „ „ of *past* time, 15. 580.
- ἀπό, 14. 154., 16. 160., 18. 215, 420.
- in *Composition*, 14. 101., 19. 35, 62., 24. 65.
- in *Tmesis*, 18. 345., 19. 254., 21. 336., 24. 725.
- Apodosis**, see δέ:
- omission of, 13. 68, 775., 14. 332., 17. 658., 18. 88, 101, 293., 19. 147., 20. 213., 21. 487, 560, 567., 22. 111., 23. 321., 24. 42, 209.
- Apposition**, 13. 600., 14. 217, 228, 284., 21. 495., 22. 325., 24. 58.
- Article**:
- substantival, 13. 53., 14. 377., 24. 498.
- of contrast, 13. 279, 597, 765., 14. 503., 15. 37, 305., 17. 509., 18. 485., 19. 322., 20. 156, 322., 21. 252, 262, 317, 412., 22. 163., 23. 295, 452., 24. 260, 531, 687.
- with a word of comparison, 13. 83, 745., 16. 53, 358., 23. 336.
- with Numerals, 20. 269., 24. 473.
- of the First Person, 19. 324.
- defining, 20. 147., 24. 388.
- of dislike, &c., 13. 53., 21. 421.
- repeating a Noun, 23. 182.
- anticipating a clause, 16. 55.
- as a Relative, 16. 54.
- post-Homeric uses, 23. 75, 325 (see p. 399).
- Asyndeton**, 17. 398., 18. 279., 22. 295., 23. 725., 24. 149, 476.
- Attraction**:
- into Gender of Predicate, 13. 237., 15. 37., 16. 43., 22. 116, 160.
- construction of following clause, 14. 75, 371., 15. 389., 17. 755., 18. 192., 22. 191., 23. 649.
- from *Acc.c. Inf.*, 13. 56., 14. 162., 15. 58, 116., 22. 72, 109., 24. 118, 526.
- αὐτός, 13. 627., 16. 646., 17. 611., 18. 133, 481., 22. 83, 113., 23. 311., 24. 360, 503, 729.
- ‘alone,’ 13. 252, 729., 17. 239, 254., 19. 89., 21. 467.
- of a *body*, 18. 206., 21. 167, 245, 338., 23. 66.
- ‘without change,’ 14. 457, 498., 17. 236, 300., 20. 482., 21. 491., 23. 8.
- Reflexive (?), 20. 55.
- αὐτόθι, αὐτοῦ, 14. 119., 15. 656., 16. 649, 742., 18. 488., 19. 255., 21. 114, 322., 23. 258, 460, 691.
- παρ’ αὐτόθι, 13. 42., 20. 140., 23. 147.
- αὐτως, ‘only,’ 13. 104, 810., 14. 18., 17. 143, 450, 633., 18. 584., 20. 348., 22. 125, 484, 23. 621.
- ‘without change,’ 15. 128, 513., 18. 198., 24. 413.
- γάρ**:
- anticipating, 13. 736., 17. 221, 338, 475., 23. 156, 607, 890., 24. 223, 662.
- in a question, 17. 475., 18. 182.
- with a Relative, 23. 9., 24. 68.
- Catalogue of ships**, 13. 301, 685, 686, 692, 693, 701., 21. 156.
- γε, 15. 418, 508., 19. 94., 20. 210.
- Chiasmus**, 13. 762., 14. 391., 15. 330.
- Collective Noun**, 13. 431., 17. 264.

- construed with a Plur., 16. 281,
 369., 17. 756., 18. 209, 604.,
 20. 166., 23. 157.
 used as a predicate, 13. 485.
Comparative, 19. 56, 63., 21.
 437., 23. 53., 24. 52.
Contraction, 13. 622., 20. 72., 24.
 457.
Crisis, 13. 74.
Dative, 13. 211, 326, 439, 443,
 450, 704, 770., 14. 141, 240,
 347, 403, 449., 15. 87, 258.,
 16. 235, 433, 516, 522., 17. 268.,
 18. 319., 20. 230., 24. 19, 335,
 358, 716.
 Locative, 13. 217., 15. 490., 16.
 40., 23. 244.
 Instrumental, 13. 407., 14. 504.,
 22. 477: in the Comitative
 sense, 17. 460., 18. 506., 20.
 162., 21. 45., 24. 696.
 in $-\phi\iota(\nu)$, 16. 487.
δέ, 13. 260.
 of the apodosis, 13. 779., 15.
 321., 16. 264., 17. 732., 20. 48.,
 21. 53., 23. 65., 24. 15, 445.
διά, c. Acc., 14. 91., 23. 806.
 in Tmesis, 19. 90., 13. 507.
Digamma, 15. 209, 626., 16. 735.,
 20. 67., 23. 55., 24. 154.
Dual, 16. 371., 17. 387., 19. 205.,
 23. 362, 413.
ἔδνον, 13. 382.
εἰ, of wish, 15. 571., 16. 559.
εἰ δ' ἄγε, 16. 667., 17. 685., 22.
 381.
εἰ ποτε, 'as surely as,' 15. 372.,
 24. 426, 705.
εἰς, 15. 276., 23. 36, 523., 24. 719.
εἴσω, 16. 364.
Elision:
 of $-oi$, 13. 481.
 of $-ai$ of 1 Aor. Inf., 21. 323.
ἐλπομαι, 13. 309., 15. 288., 16. 281.
ἐν, 24. 568: in Tmesis, 23. 777.
ἐξ, 13. 493., 14. 154, 177., 18. 210,
 431., 19. 375., 20. 377., 21. 144,
 412, 513., 23. 595., 24. 617.
ἐκ βελέων, 14. 130., 16. 122, 668.,
 18. 152.
ἐπειτα, 13. 743., 18. 357., 19. 113.,
 20. 120, 136., 23. 551., 24.
 356.
ἐπί, 13. 799., 15. 685., 16. 69., 17.
 723, 736., 21. 110.
 c. Dat., 13. 234, 485., 18. 501.,
 19. 110, 229., 23. 274, 574.
 c. Gen., 14. 77., 19. 396., 22.
 153., 23. 374., 24. 356, 702.
 c. Acc., 13. 4., 17. 368., 20. 353.,
 23. 320., 24. 202, 532.
 with form in $-\phi\iota(\nu)$, 13. 308., 19.
 255.
 in Composition, 13. 409., 23. 504,
 559.
 in Tmesis, 15. 662, 684., 18. 317.,
 20. 35, 315., 24. 538.
Future, 13. 47., 19. 208., 20. 301.
 with $\kappa\epsilon\nu$, 15. 215., 17. 558., 20.
 335., 23. 675.
 Fut. Inf., 13. 96., 15. 602., 16.
 830., 17. 710., 20. 85., 23. 773.
 Fut. Part., 18. 309., 19. 120., 23.
 379.
Gender, 16. 353., 18. 515., 22. 24.
Genitive, 15. 640., 17. 42, 689.,
 22. 164, 281., 23. 631, 746.,
 24. 385, 507.
 objective, 16. 581., 17. 538., 22.
 272, 425; cp. 19. 321., 24.
 111.
 partitive, 13. 66, 191., 14. 121.,
 15. 191, 450., 19. 105., 22. 47,
 325., 23. 421.
 of *source*, 14. 173., 15. 490., 16.
 635., 22. 401., 23. 589, 692.
 of *material*, 13. 563., 16. 81, 162.
 of *space*, 13. 64, 252, 820., 21.
 247.
 of *place*, 17. 373., 24. 598
 of *time*, 22. 27.
 of *price*, 22. 50.
 Gen. absolute, 14. 522., 15. 328.,
 23. 521.
 with a Verb of *emotion*, 13. 166,
 207., 21. 146., 23. 222.
 with a Verb of *aiming*, 13. 315,
 499, 650., 16. 512., 17. 181.,
 22. 194.
 with $\lambda\alpha\beta\epsilon\acute{\iota}\nu$, &c., 14. 477., 16.

- 406., 18. 537., 22. 345., 24. 515.
 with *οἶδα*, 18. 192.
 with *σημαίνω*, 14. 84.
 Ablative, 14. 203., 17. 161.
 in *-φι(ν)*, 13. 308, 700., 16. 281, 762., 19. 255, 404., 21. 295, 367., 22. 284., 23. 7.
ἦμαρ, 13. 98., 15. 719.
 Hesiodic style, 14. 317 ff., 18. 39., 22. 487.
 Hyphaeresis, 13. 286., 17. 330., 19. 229., 24. 202.
ἰαύω, 14. 213., 18. 259., 19. 71.
Ἰλιον (neut.), 15. 71.
Ἰλίου, for *Ἰλίου*, 15. 66., 21. 104, 295., 22. 6.
 Imitations of Homer, 13. 5, 198, 225, 772., 14. 35., 15. 496., 16. 234, 542, 630., 17. 32, 416, 717., 18. 231., 19. 91, 386., 20. 63., 22. 94, 209, 410., 23. 27, 382, 857.
 Imperfect, 14. 89., 17. 277., 20. 408., 21. 332, 450., 23. 70, 142, 192, 440, 725, 821.
 of *relative* time, 22. 277., 23. 897.
 with *ἄπα*, 16. 33, 60., 17. 142, 147., 20. 347., 21. 281., 22. 280, 477.
 Indefinite, see *Relative*.
 Infinitive:
 of *purpose*, 13. 312., 17. 510., 24. 15.
 of *consequence*, 13. 280, 512, 515, 775., 14. 345., 16. 60., 17. 155, 489., 22. 5., 23. 214., 24. 2, 369.
 of *reference*, 15. 720., 16. 766., 18. 585., 22. 474., 24. 71, 242.
 as an Imperative, 23. 247.
 with *κεν*, 22. 110.
 Inf. Aorist, see *Aorist*.
 Inf. Future, see *Future*.
 Acc. c. Inf., 16. 454: see *Attraction*.
 Irony, 13. 291, 397., 14. 482., 15. 557., 16. 31, 398, 736., 17. 327., 19. 56., 21. 217, 221., 22. 17, 266., 23. 340: see also *Litotes*.
καί, 13. 260, 734., 15. 670., 16. 746., 17. 330, 647., 18. 50, 357., 21. 105., 22. 247.
κατά, c. Gen., 13. 385, 504., 20. 470.
 c. Acc. 14. 180., 15. 320., 17. 167, 732.
 in Composition, 15. 382., 24. 329.
 in Tmesis, 13. 737., 15. 384., 22. 354., 23. 237.
κεῖνος, 'yonder,' 19. 344.
Litotes, 15. 155., 16. 367, 736., 20. 315., 24. 594.
μέλλω, with Pres. Inf., 13. 226, 776., 14. 125., 21. 83: with Aor. Inf., 18. 362., 23. 773., 24. 46.
μετά, c. Dat., 16. 492., 21. 122., 22. 49.
 c. Gen., 13. 700., 24. 400.
 c. Acc., 13. 247, 364., 17. 149., 18. 321, 552., 20. 329.
 in Composition, 16. 779., 17. 373.
Metaphor, 13. 358., 16. 658., 17. 401, 615., 18. 367., 19. 222., 20. 101., 21. 482, 538.
Metre, 18. 288., 23. 195.
 Caesura, 15. 18.
 Hiatus, 13. 22., 20. 229., 24. 586.
 metrically impossible forms, 13. 88, 346., 17. 742., 18. 244, 583., 20. 362., 21. 163., 23. 97.
μή, 15. 164, 476., 17. 17, 340, 686., 18. 500., 20. 301., 21. 475.
 in *oaths*, &c., 14. 46., 15. 41, 500., 19. 176, 261.
 with Aor. Imper., 16. 200., 18. 134.
Middle, 13. 110, 525., 14. 26., 15. 645., 16. 671., 18. 286, 308., 22. 50., 23. 409, 735.
 of verbs in *-ωα*, 13. 382.
νέμεσις, 13. 121., 14. 80., 15. 103, 211, 227., 16. 544.

ὅ, ὅτε, ὅτι, = 'because,' 'that,' 15.
468., 16. 35, 433., 17. 207,
627., 19. 57, 421., 20. 45.,
21. 150, 411.

Oaths, 14. 272., 19. 258., 20. 313.,
22. 119.

ὅδε, = 'here,' 17. 486., 19. 140.,
20. 117, 345., 21. 54., 24.
403.

Optative: 24. 664.

(1) in Principal Clauses:

of *wish*, 15. 82., 18. 121, 125:
as an Imperative, 14. 190., 20.
121.

of *acquiescence*, 15. 45, 197., 21.
274, 360., 23. 151, 427., 24.
139, 226.

with οὐ, 20. 286.

with οὐκ ἄν, 14. 126.

with μή (deprecation), 15. 476.,
17. 340.

of unfulfilled condition, 17.
70.

(2) in Dependent Clauses:

of a *remote* or *imaginary* case,
21. 336., 22. 351, 494.

of indefinite frequency, 15. 22.,
21. 609., 24. 768.

by 'attraction,' 13. 118, 320,
322., 18. 465., 19. 208., 22.
348., 23. 346.

ὅτε μή, = εἰ μή, 13. 319., 14. 248.,
16. 227.

οὐ, οὐκ, 15. 162, 492., 18. 90., 24.
296, 584.

οὐχί, 15. 716., 16. 762.

οὐδέ = ἀλλ' οὐκ, 13. 712., 24. 25.

οὗτος (= *iste*), 18. 257, 295., 19.
8, 85, 187, 213., 20. 87, 435.,
21. 223., 22. 38, 488.

ὄφρα, 16. 653.

Oxymoron, 13. 10., 17. 228.

παρά, 13. 267., 16. 115, 312;
παρέξ, 24. 434.

in Composition, 14. 54.

Parataxis, 13. 376, 676., 14. 67,
158, 332, 477., 15. 684., 17.
31., 18. 33, 55, 248, 288., 19.
273, 306., 20. 162., 21. 80,
190, 202., 22. 10, 123, 237.,

23. 173, 577., 24. 207, 377,
430, 493, 608, 699.

with Anacoluthon, 15. 369, 666.,
17. 506., 20. 50., 23. 483, 627.,
24. 368.

Parenthesis, 16. 259., 19. 27.,
23. 103, 328.

sentence resumed after, 13. 197,
434, 689., 14. 409., 16. 401.,
17. 309, 617., 18. 151., 20. 463.

Participle, 15. 364, 581.

indefinite subject understood, 13.
229, 787., 14. 63., 21. 185.,
22. 157.

expressing *fact* as a *thing*, 13.
38, 352, 545., 14. 504., 15.
575., 17. 2, 402, 489, 538,
564., 18. 60.

constr. with preceding clause,
13. 133, 343, 499., 14. 26,
141., 15. 450, 609., 16. 531,
637, 775.

See also Aorist, Future.

πᾶς, 14. 215., 15. 189., 19. 247.,
24. 260.

περ, 14. 295., 15. 372., 16. 31,
245., 17. 121, 239, 571., 21.
308., 24. 35, 749.

περί, 17. 22.

c. Dat., 13. 119., 16. 157., 21.
65., 22. 70, 95.

c. Gen., 15. 284., 16. 476., 17.
147, 240, 666., 18. 265, 279.,
20. 253., 21. 215.

in Composition, 13. 52, 728.,
17. 240, 666.

in Tmesis, 13. 736., 19. 230,
380.

περιπρό, 14. 316.

Perfect (meaning), 13. 60, 79,
393., 15. 90, 730., 16. 7, 22,
834., 17. 264, 748., 20. 377.,
22. 219, 340, 435, 491., 23. 69,
101, 273, 343, 714., 24. 775.

Personification, 13. 444, 563,
569., 16. 150., 18. 382., 19. 91.,
20. 280., 24. 49.

Personal constr., 13. 726., 15.
197., 20. 131, 265., 22. 13., 24.
243.

Play on words, 13. 276, 360., 16.
142., 143., 24. 611, 730.

Plural:

of *abstract* Nouns, 13. 108., 15.
620., 16. 354., 18. 93.

of *generality*, 15. 741., 17. 487,
659., 18. 491, 505., 21. 185,
190, 499.

of oneself, 13. 257., 15. 224.

Post-Homeric:

stories, 14. 317., 21. 568., 23.
92, 679., 24. 29, 735, 765.

arts, usages, &c. 15. 679., 18.
219., 24. 163, 480.

* **Predicate**, 13. 99., 14. 108., 18.
272., 20. 497., 24. 377.

Adjective, 14. 258., 17. 21, 59,
524., 18. 68, 246., 19. 276,
383., 22. 316., 23. 251, 287,
536., 24. 294.

Present, 19. 312., 23. 76.

πρό, 16. 188.

c. Gen., 17. 667., 24. 734.

in Composition, 13. 130, 158.,
14. 35., 17. 121., 20. 204., 22.
221.

πρὸς, 13. 678., 24. 757.

c. Gen., 15. 670., 22. 198.

πρῶτον, **πρῶτα**:

= 'once,' 'once for all,' 13.
285., 15. 297., 24. 27, 557.

= 'formerly,' 23. 462.

τὰ πρῶτα, 17. 612., 23. 523.

Prothysteron (**ὑστερον πρότερον**),
17. 589., 21. 537, 24. 206.

Relative:

ἐστί, &c., understood, 13. 128.,
17. 509., 19. 43., 21. 353., 23.
160, 327.

epithet in the R. clause, 13.
340., 14. 172., 15. 646., 19.
326.

Plural with Sing. antecedent, 14.
410.

ellipse of Antecedent, 14. 81,
404., 17. 509., 18. 422, 429,
19. 235, 265, 337., 21. 296.,
24. 651.

ὅτε, = '(the time) when,' 13.
817., 19. 337.

οἷος, = **ὅτι τοιοῦτος**, 18. 95, 262.,
22. 347., 24. 376.

οἷον (Adv.), 13. 633., 15. 287.,
17. 471, 587., 21. 57., 24.
683.

ὥς, = **ὅτι οὕτως**, 13. 133., 14.
60., 16. 600., 19. 290., 21.
273., 24. 388.

ὥς in a *wish*, 14. 142., 22.
286.

Singular, used distributively, 16.
371, 621., 18. 594., 24. 647.

Indefinite sense: **εἰς μὲν**, 13.
143., 15. 277., 17. 727. **ὅφρα**
μὲν, 15. 547.

Subjunctive:

(1) in Principal Clauses:

of *purpose*, 16. 83, 129., 22.
418., 24. 595.

of *deliberation*, 15. 202.

of *solemn prediction*, 15. 350.,
17. 100., 18. 308., 22. 505.,
23. 345., 24. 551, 655.

of *prohibition*, 16. 128., 17. 17,
93., 24. 53.

(2) in Dependent Clauses:

with a Relative, 17. 728., 18.
467.

with **εἰ**, **ὅτε**, &c., 15. 17., 16.
243., 21. 323., 24. 382.

after a Past Tense, 14. 165.,
15. 23., 16. 650., 17. 445.,
20. 126., 24. 586.

σύν, 21. 453 (Tm.), 24. 358 (Tm.),
420 (Tm.), 467 (Tm.).

Synizesis, 17. 89., 18. 458.

τάρ, 13. 307., 18. 188.

τε, 13. 734., 16. 688., 19. 221, 330.,
22. 300., 23. 474., 24. 632.

τίς τε, 14. 90, 484., 16. 263., 23.
43.

τι, 13. 120, 446, 521., 19. 56., 21.
101.

τό = 'therefore,' 14. 191, 342., 15.
37., 17. 404., 23. 547.

τοι, 13. 115, 773., 21. 110, 184.

ὑπέρ, 17. 321., 21. 167.

ὑπό, 14. 240, 347., 18. 417., 21.
52., 23. 513.

c. Dat., 13. 88.

- c. Gen., 13. 27, 198, 796., 15. 275, 575, 625., 16. 375, 591., 17. 224., 18. 220, 492., 21. 56., 23. 86, 692.
- c. Acc., 16. 202., 20. 275., 22. 102., 24. 274.
- with form in $-\phi l(v)$, 15. 614., 23. 7., 24. 576.
- in Composition, 16. 333., 18. 319 (Tm.), 18. 513, 519, 570 (Tm.).
- Verbals** in $-\tau os$, 13. 726., 14. 98, 221, 484., 16. 128., 17. 75., 24. 49.
- Zeugma**, 13. 585., 17. 476., 21. 162., 24. 7.

THE END.

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πατάσσω
δικάζω
δράσσομαι
τηλύγετος
ἐφείκω tend
πήληξ
κόρη = κρόταφος
καυχός
ἐνα-κηκίω
θυάκος kante
ἐνίον
βηλός threshold.
ἐξαμενή
παιρήγορος
ἄραβίω
μυῶν ←
ἄχρις
μωτῶν
κατηφείη
διφῶ
βόστρος
ἐκμῶς

ἦκα.

ψύχω

ἦβριόν

εἶθαρ (1) right through
(2) forthwith.

Homerus

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